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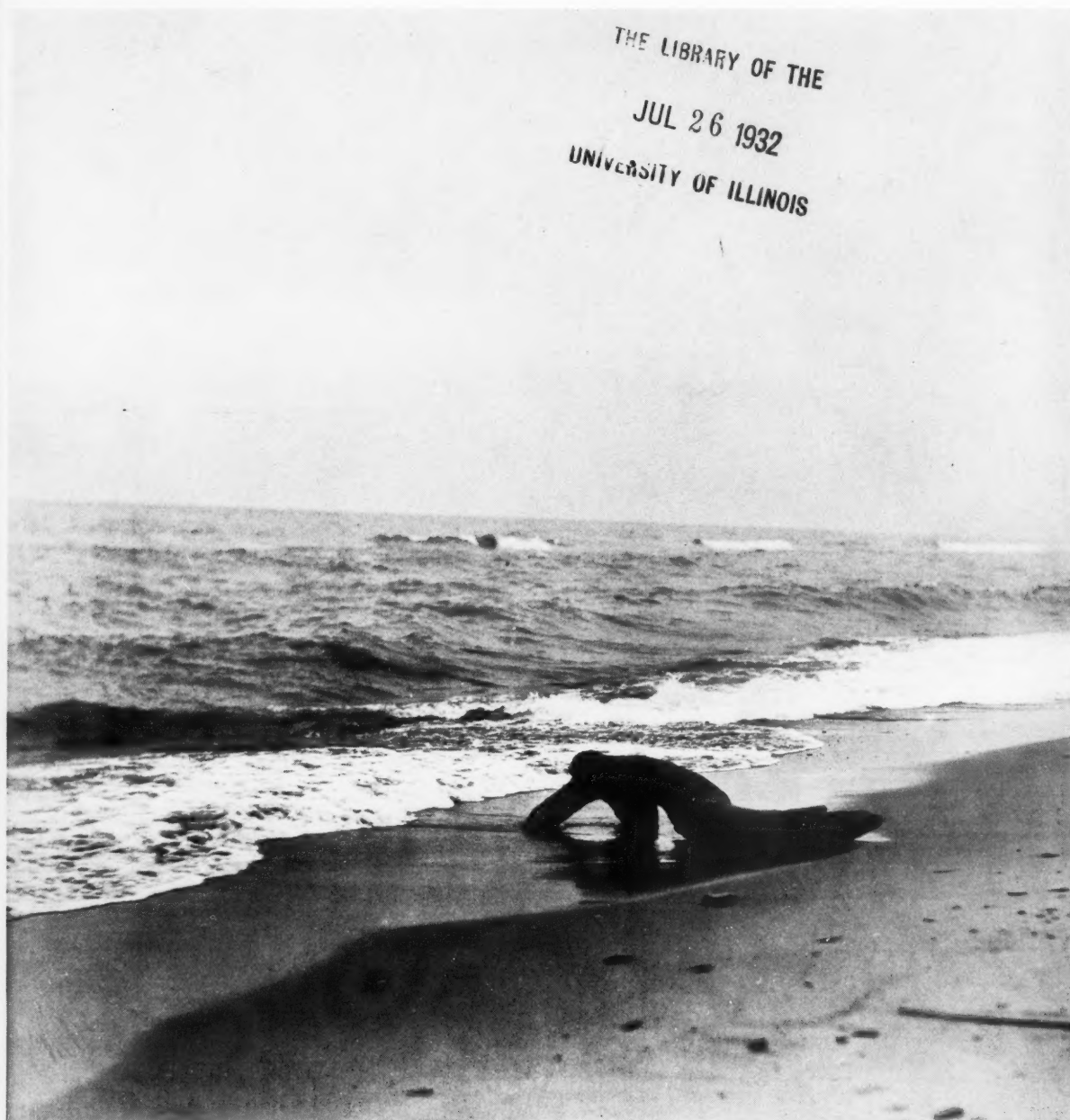
MOODY BIBLE INSTITUTE MONTHLY

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A reminder of the Bible and Evangelistic meetings of the Moody Bible Institute at Ocean City, N. J., August 4—September 4

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Where Is Your Treasure?

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Revival in Russia

—still believe in God and confess Jesus Christ. And since then we have learned through Pastor C. G. Hjelm, a Swedish missionary in Russia, that on New Year's Day a revival broke out in a congress of atheists while they, with open Bibles, were searching for arguments against God and Christianity. "My hand is trembling while I write this," he says, "it grips me so." Also a Russian paper, *The Atheist*, bewails the fact that a revival broke out at a power station where the whole crew and staff were converted. At Omsk the revival proceeded with such power that 3,000 converts were baptized.

These facts related by Pastor Hjelm in *Missions Banneret*, a journal of the Swedish Baptists at Oerebro, were copied in *Mission Friend*, Chicago, whose editor vouches for the writer as entirely trustworthy.

Is it possible that a great revival will yet be poured out upon the world before the Lord's return, and that it will begin in northern Europe and Russia? See our other editorial note in June, "Revival in Norway." God haste the day!

* * *

The Jewish Advocate (Lynn, Mass.) went out of its way to belittle the Hebrew Christian Alliance which met in Park Street Church, Boston, last May, but this is our earliest opportunity to refer to it. In the opinion of that journal many of the attendants at that gathering were of lowly origin, as if that were an offense, or as if such only constituted the whole body of Jewish Christians. The Jewish encyclopedia under the title "Apostates," gives a long list of renowned Jewish names who accepted Jesus of Nazareth as the Messiah, and while many if not all of them have passed away, yet on two comparatively recent occasions the MONTHLY published similar lists of contemporaries.

However, all great spiritual revivals have sprung up among the common people and touched the "noble and mighty" afterwards. Christianity itself began thus, as Martin Buber, the Jewish publicist, witnesses in the words, that it had "its origin as a revival movement in the synagogue." The early Christians were all Jews, and they did not thus leave Moses and the prophets. They simply found Him of whom Moses in the law and the prophets did write. The same is true of those whom the *Jewish Advocate* now affects to despise.

The editor of the *Advocate* is disturbed because Jews who become Christians call themselves Jewish Christians. But is not that what they are? If they had become atheists would they not be Jewish atheists? They would not be Gentiles in either case, would they? How does a Jew cease to be a Jew, will the editor tell us?

Meanwhile, the problem of the relations between Hebrew Christians and the Jewish people will not be solved by vituperation and abuse. Neither will it aid matters to distort history and to say as does the *Jewish Advocate* that the Church has been persecuting the Jews for 1932 years. Who started persecution? For the first three

centuries of the Christian era the Church had no more bitter persecutor than the synagogue. Not till after the Roman empire raised Christianity to the status of a state religion and pagans poured into the Church without conversion, did the latter assume a hostile attitude toward the Jew, and this to her own great loss.

Come, brother editor, get hold of the facts and play fair.

* * *

The May issue of *The Evangelical Christian* (Toronto) has an editorial with this title, containing the following:

"Where Godly Men Differ"

We were surprised to read in a recent article by D. M. Pantton, who is usually careful of his facts, and who states it reluctantly because it is contrary to his own view, that: "It is a little startling to learn that Mr. D. L. Moody, Dr. A. T. Pierson, and Dr. R. A. Torrey, probably representing a considerable group of modern believers, abandoned under the shock of events they had never expected to see, the belief that the Church of Christ would be removed from earth before the Great Tribulation. Before they died they came to believe that all the Church must one day face the horrors of Antichrist."

We have written Dr. Pantton for the data on which he bases his statement about the three men he names. They were all intimately known to the editor-in-chief of the MONTHLY who was in their company off and on, quite constantly during the latter years of their life. Dr. Pierson passed through Chicago in the winter of 1911 on his trip to the Far East from which he returned only to die. D. L. Moody conducted a series of meetings in Chicago just before going to Kansas City where he was stricken with the disease from which he died within a month. The writer of these lines took part with him in those meetings in Chicago every day, and slept in a room adjoining his room every night. R. A. Torrey was on the staff of the Institute as a special lecturer at the time of his death.

If these men had changed their views about the translation of the Church, it seems almost incredible that it should not have become known to the present writer. Our topics of conversation were such as almost inevitably to bring up that question, and it was not the disposition of any of those men to conceal their opinions. In short, all of them would have felt it a Christian duty to proclaim them on such a subject.

Since writing the foregoing we have learned from the son of Dr. Pierson that his father had not changed his views, and from the wife of Dr. Torrey, and the son-in-law of D. L. Moody to the same effect in the case of each of them.

We shall be interested to scrutinize the evidence of Dr. Pantton that can contravene these facts.

* * *

A few months ago we published a series of brief editorial notes to inform any of our readers who needed the information about the history and development of Communism in this country. The name of Wm. Z. Foster, its great

high priest, was mentioned as having boldly testified before a Congressional committee concerning its revolutionary plans and purposes. This same gentleman, presidential candidate of the party, addressed one thousand students at the University of Chicago early this summer, urging them to give their influence to an overthrow of capitalism. Nor would this have been so serious were it not that without cloaking his words, he warned them that this could be accomplished only by "an open struggle of violence. No domineering ruling class," he said, "had ever been removed by anything but force. The peaceful methods of the ballot will never win freedom for the working classes." He urged his hearers to be prepared.

It is certainly to the credit of Mr. Foster and the school of Communism he represents, that they are fighting in the open, so that if the rest of us are caught unprepared when the violence arrives, it will be our own fault.

But what preparation can we make? Legislation can do something of course, education can do more, and even armed force may be called upon, but the faithful and powerful preaching of the gospel of Christ can do most. Such preaching means strict adherence to the content of the Bible which is the Word of God, and its exposition in demonstration of the Spirit of God.

Preaching even of that kind indeed, will not convert the world, nor change the hearts of all the people in it, but it will hold back the inundation of iniquity until the Lord comes.

It is an old story that we are repeating here, and some of our readers may be weary of it, but we still insist that preachers hold the key to the situation, and that to the world today no class of men are more needed than real prophets of the Lord God of Elijah. They are scarce.

* * *

That is about the way a secular daily (Easton, Pa., *Express*) alluded to the last Congress. It had become the people's

The Babel in Washington

greatest and most imminent peril in the estimation of that journal, and many other journals were saying about the same thing. A "fringe of able and sincere men" were found in both houses, but for the most part they were composed of "mediocrities," each speaking for his own special purposes, repudiating party leadership, swayed by lobbyists, and a reproach to our national intelligence.

This is the fruit of our primary election law. The convention system of nominating candidates had its weaknesses and faults, but the result was a much higher average of men in our halls of legislation. And formerly when the election of United States senators was vested in state legislatures there was more reason than now for speaking of the Senate an "august body."

We call upon the voters of the country so far as we can reach them to save us from such another babel of jargon in Washington as that which has recently deafened us. Let there be a united effort in every state of the union to select for service in Congress only men of integrity and first class ability.

John D. Rockefeller, Jr., says that the speakeasy has replaced the saloon twofold if not threefold, and the Woman's Christian Temperance Union replies that the statement is without foundation. Both of these "authorities" are usually considered trustworthy, but now which of them shall we believe? Which is right?

As a matter of fact, we are becoming weary of figures and statistics to prove such things. They might prove them if they could be obtained beyond a peradventure, and explained so as not to confuse but enlighten the lay mind, but that seems impossible.

Here is something else again, but of the same kind. The *Literary Digest* poll showed South Dakota to be wringing wet, yet it nominated a dry ticket, Dr. Poling says, four to one! Also Ohio, widely accepted as a complete prohibition reversal, gave 100,000 more votes for the two dry candidates for governor than were cast for the one wet candidate. What are we to believe? And how are we to be guided in our thinking these days?

As a matter of fact, little thinking is being done. We are all in such a hurry that no time is found for it. As Newton D. Baker said to a company of lawyers recently, "The effect of modern inventions has been to immeasurably increase the difficulty of deliberation and contemplation about large and important matters. I doubt," said he, "whether there could have been a Constitution of the United States if the deliberations of the constitutional convention had been currently reported by

radio, telegraph and timely newspapers over the whole extent of the thirteen colonies."

But to return to our question. We think the Woman's Christian Temperance Union is right. Also we are coming to believe with our contemporary, *Signs of the Times*, that the Association against the Prohibition Amendment is just a handful of rich men, chiefly in the East, who have their own reasons for banding together for the legalization and return of the liquor traffic. Nothing else can account for "the sopping-wet propaganda flooding our land just now." Where else did the *Literary Digest* obtain its capital for its so-called poll?

* * *

We deplore the activity of the female sex in favor of the repeal of the Eighteenth Amendment. It goes however, with their cigarette smoking and their immodesty in dress, and is only another evidence of their moral decadence. The wives and mothers of an earlier day, though without a vote, were the strongest force in creating that public sentiment which ultimately brought them the vote and placed the amendment in the Constitution.

The argument of the present generation of women that there is more drinking today than before the amendment and that the latter is a source of increase of crime is fallacious, as will be proven to their sorrow if they now have their way. If the same energy they now display for repeal of the law had been exerted for its observance during the past decade, there would have been a different story to tell. Women are sowing the wind and will reap the whirlwind.

As we go to press, the sad news reaches us of the death of this beloved brother, editor of *Christ Life*. Although he died on the last day of June but one, yet the information came too late for appearance in our July issue.

Howard A. Banks

In the earlier years of this century, Mr. Banks was for a while managing editor of the *Charlotte (N. C.) Observer*, and later editor of the *Raleigh News and Observer*, of which the owner was Josephus Daniels, Secretary of the Navy in President Wilson's cabinet. Mr. Daniels' regard for Mr. Banks caused him to take him to Washington as his private secretary, which promising secular career Mr. Banks relinquished to enter Christian work, becoming associate editor of the *Sunday School Times*, with which journal he continued a relationship until his death, in charge of the Family Worship column. At one time he was considered for the position of assistant to the president of the Moody Bible Institute and associate editor of the *MONTHLY*, then known as the *CHRISTIAN WORKERS MAGAZINE*.

In 1926, in Pittsburgh, Mr. Banks founded the non-denominational devotional monthly named above, which has brought a blessing to the children of God wherever it has gone.

He was a Christ-like man, greatly loved by those who knew him, and to his wife and two sons we extend our sincere sympathy, and our congratulations that now by faith they know him to be with Christ which is far better.

Modern Science Discredits Evolution

By Professor George McCready Price, Berrien Springs, Mich.

WORD comes from central and eastern Europe that atheism and materialism are holding high carnival there, which is what might have been expected. These lands never were much influenced by the Reformation. A decadent form of the Church is all they have had before them as representing Christianity, while for centuries they have been politically oppressed and exploited. What wonder, then, that they have taken from England, Germany, and America only those worst phases of our intellectual life, features which some of us, at least, are trying to forget and outgrow? In the Far East, also, anarchy and atheism are on the increase; and on the tabloid level even here and in western Europe, the forces hostile to Christianity are not decreasing or diminishing.

Gone Out of Style

On the other hand, on the higher levels of scientific thought, among the real leaders of physical science, to some extent also among the biologists, dogmatic atheism and materialism have largely gone out of style.

I do not mean that evangelical Christianity is more in vogue than before. But

recent scientific discoveries in many fields have now made the cheerless tundras of atheism all the more cheerless; and within the past two or three decades there has been among the upper-class scientists almost a stampede into the more comfortable midlands of theistic evolution and Modernism.

But of course it takes time for this to filter down to the level of *hoi polloi*. In the land of the Soviets, as well as in China, India, and Japan, the so-called "intellectuals" are still paying homage at the shrines of Darwin, Haeckel, and Nietzsche, of which the real leaders in occidental science seem quite ashamed.

Materialism and Atheism Are Twins

If matter is the only reality in the universe, then there is no God. Conversely, if there is no God, then the only realities are those that we can test and measure by our instruments of precision.

Nearly a century ago, with the rise of Lyellism and Darwinism, these godless twins gained control of the universities and those agencies of publicity and propaganda which are especially characteristic of our day. Therefore for generations now they have had an almost undisputed sway over

those who take their beliefs and opinions ready-made by newspapers, movies, and radio.

But while in this fourth decade of the twentieth century the agencies of publicity and propaganda are still controlled by the enemies of vital Christianity, great numbers of high school and college textbooks no longer sneer at religion; while among the scientific monographs and addresses before scientific and philosophical societies, sheer materialism and atheism are no longer as fashionable as a quarter of a century ago. Among the rank and file of the men of science there may be as much antagonism to religion kept under cover, but it seems to be less outspoken than before the World War.

What Has Changed the Leaders?

It may serve a useful purpose to consider briefly some of the scientific discoveries which have changed the leaders of scientific thought, even if the camp followers of science are seemingly unaffected.

I

Perhaps the foremost item in the new situation has come through the discovery

of the "running down" of the universe, and its inevitable corollary, the creation of the *stuff* of which the universe is composed.

When the nebular hypothesis was discarded several decades ago, and its substitute the planetesimal hypothesis also discredited, it was chiefly because scientists began to see that a larger view of the universe was needed. It was realized that to profess to account for the solar system alone, while ignoring the rest of the starry universe, is as silly as to formulate an entire system of botany from one flower in the crannied wall, but ignoring all the other plants between the tropics and the poles.

There are some scientists still trying to speculate about the origin of the entire sidereal universe; but it is significant that Sir James H. Jeans declares that the recent discoveries in astronomy bring "almost complete chaos into the already chaotic problem of stellar evolution" (*Nature*, Oct. 24, 1931). Evidently it is still as true as when it was stated a hundred years ago by Thomas Chalmers, "We have had no experience in the making of worlds."

Matter Not Eternal

The conservation laws of matter and energy tended for a long time to confirm the pagan notion that matter is eternal—that it never had a beginning and will never have an end. The triumph of this dogma—for it is nothing but a dogma—was contemporary with the heyday of Darwinism. They mutually assisted each other, and also mutually accelerated each other's fall.

For all thoughtful biologists, Darwinism became discredited after Mendelism became known in 1900. At about the same date, radioactivity began to show the falseness of the dogma about the eternity of matter. The laws of the conservation of matter and energy are just as valid as ever they were, only they have now become merely statistical averages, and only by a slip in logic were they ever made to support the doctrine of the eternity of matter.

With radioactivity came the view that matter and energy are equivalent and perhaps interchangeable. This naturally suggested the idea that the radiation of energy, so prodigally displayed by the stars (including our sun), must be due to the annihilation of some of the matter composing them. Inevitably this led to the view of an absolute creation of the stuff composing the universe at some definite point in the past.

The outstanding advocate of this doctrine of the creation of matter is Sir James H. Jeans, secretary of the Royal Society, often spoken of as the highest scientific society in the world. For nearly a score of years Jeans has been teaching this idea of creation, and the efforts of men like Millikan and Lodge, to suggest that this creation of matter is now going on somewhere away off in space, have done but little to

offset the inevitableness of this conception of creation, which seems now to have become tacitly or explicitly accepted by the leaders of the entire scientific world.

Sir James H. Jeans's Views

In one of his smaller books this is how Jeans expresses the situation:

Everything points with overwhelming force to a definite event, or series of events, of creation at some time or times, not infinitely remote. The universe cannot have originated by chance out of its present ingredients, and neither can it have been always the same as now (*Eos*, p. 55; English edition).

God's Thought for Thee

By George M. Hicks, Cedar Falls, Iowa

What is God's highest thought for thee? Be sure!
Thou mayest know His purpose in thy life,
And work it out in blended colors, pure
And holy, thy life work, in calm or strife.

Know first thy God! His purpose then is thine,
In warp and woof of daily life worked out.
The will of Jesus, crucified, divine,
In thee shall life's great evil put to rout.

The helper then of other men be thou,
When knowing Him is thine, and His sweet will;
The laurel wreath of promise on thy brow
Shall crown thee victor over every ill.

The theory of relativity may be credited with at least one good idea; for it has made modern astronomers appreciate the optical evidence we now have of what is termed the "expansion of the universe."

The spectra of the great nebulae give us optical proof that they are *running away from each other* at a rapid rate. As Jeans has expressed it, these nebulae "are running away from one another so fast that they cannot have been running for long." Not only must the universe have been created, but this creation cannot have been so very long ago, astronomically speaking.

This has come almost as a shock to our modern scientists. To quote again the words of Jeans, at the British Association for the Advancement of Science last fall, "Our universe becomes a mere transitory and ephemeral structure compared with what we recently thought. We must conclude that the universe of stars is still quite young, in spite of looking so old; its many appearances of great age must all be deceptive" (*Nature*, Supplement, October 24, 1931; p. 703).

The Universe Not So Very Old

This last statement is noteworthy, though it brings out a principle too often overlooked even by Christian people. If the appearances of great age in the stars are now found to be almost certainly deceptive, we must be pardoned for applying the same idea to such appearances which we see in our earth. I have not the space to expand

on this idea, though many enlightening results of such a view will occur to many readers.

II

The second line of discoveries which have tended to discredit evolution may be summarized as the failure of biology to "explain" life and living things in terms of physics and chemistry. Not all biochemists have yet given up hope of performing this feat; but the failures along this line are now so notorious that one might almost regard the matter as settled.

Everybody knows that no hocus pocus of the laboratory can create life from the not-living. It is almost as definitely settled that the *processes of life* cannot be "explained" in mere chemical and physical terms. This is a very old controversy, the one between the so-called "vitalists" and the "mechanists," but it may be regarded as now definitely settled against the mechanists. We can state that probably all the recent historians of science, such as Nordenskiöld, Rádl, and Singer, take this view, though it will be impossible to reproduce even a summary of their verdict here.

A Shock to Darwinists

When it was learned that a salamander or a newt can reproduce a lost limb or an eye with a brand new one, it came as a great shock to the Darwinists. But when Hans Driesch showed how to separate the developing embryo in the four-celled or eight-celled stage in such a way that *each of these separated cells would develop into a perfect individual*, the entire mechanistic theory of heredity seemed to tumble in ruins. Even the venerable theory of the three germ-layers of the embryo failed utterly; for organs made of mesoderm cells are shown to be sometimes regenerated from ectoderm cells, or *vice versa*.

In short, all the mechanical theories of heredity have broken down, and with them the last refuges of mechanical explanations of life in other departments of biology. In all living things we seem to be face to face with the direct working of the Creator. And the persistent failures of mechanistic scientists to obscure this great truth have served only to focus the attention of the present generation of it in a way that makes it live before us as never before.

Scientists declare that their work is to push back the boundaries between the known and the unknown. Too often it seems as if they are trying to "explain" the more mysterious phenomena of nature in terms of other processes which we think we already understand, but which in reality are as unknown as ever in respect to a real cause, other than the direct act of the God of nature. It is thus that most of the phenomena of nature have been "explained."

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As a matter of fact, they have been *explained away*, and in no other department is this so true as in biology.

III

This brings us to the third great fact which is impressing the scientific world more and more. I refer to the truth of *life only from life*. Time and again since Pasteur demonstrated this truth nearly seventy years ago, have we seen men come forward with the claim that at last they have discovered how to make life where there was no life before. But without a single exception, have we seen these men acknowledge their complete failure. And as long as scientists are not willing to draw the obvious conclusion from this perpetual failure, just so long will men fool away their own time and that of others in trying to rule God out of this one very significant point in the works of His creation.

IV

The fourth fact in this series, and the only other one I have space to give here, is the gradually dawning fact that organic evolution is breaking down as a logical and scientific system.

A work like that of Dr. Austin H. Clark's *The New Evolution*, issued about two years ago, shows the almost innumerable gaps in the system, as revealed by modern biological research. The figure of a genealogical tree has often been used to illustrate the alleged common origin (stem and root) of all the twigs and branches, the latter representing the modern kinds of living things. As Clark candidly remarks,

"The twigs of the tree do not actually join the branches, and the branches do not join the main trunk; and besides, the main trunk itself is not continuous. . . . All lines are broken by gaps which may be small and insignificant, or broad and striking" (pp. 181, 183).

Additional evidence of this break-down of evolutionary theory comes to us from the addresses before the London meeting of the British Association last autumn. One of the speakers, an ardent evolutionist, admitted: "There is no reptile alive today which can give rise to a mammal; no fish that can become a reptile; and no animal that can become a man."

A Weak Alibi

The standard alibi of the evolutionist that much of his important evidence has been destroyed by the vicissitudes of the fossils in the rocks, did not seem to satisfy Professor D'Arcy Thompson, who was reported to the following effect:

We have been told that rents have been torn in the veil which surrounds the mystery of evolution, and that this has irretrievably destroyed chapters in the old book. That explanation does not suffice for me: and I honestly believe that we are as ignorant as we were seventy years ago.

In the great gaps between vertebrates and invertebrates there is no possibility of one passing into the other. I am not defying the evidence of evolution, but I believe that any attempt to find an invertebrate which has passed into a vertebrate type is doomed to failure.

Christian workers ought to know that

the tide is turning among the leaders in the scientific world. The outstanding truths of revealed religion are being vindicated by modern research; and all Christians ought to be apprehended of this situation.

Prophecy and Miracles

The standard writers on Christian apologetics speak of but two ways in which God's revelation can be or has been attested, namely, by miracles and by the fulfillment of predictive prophecy. In this late day, with more than two thousand years of history behind us, dotted with monuments recording the punctual and accurate fulfillment of the predictions of Daniel, Isaiah, Jeremiah, John, and of Jesus Himself, the evidential value of these prophecies become greater with every passing year.

On the other hand, some Christians have been too free to admit that the days of miracles are past, forgetful of the providences of God even yet taking place in mission fields, many of them as impressive as those of the early Church, and also forgetful of the daily transformations of sinners into saints—that greatest of miracles, which we may see around us on every side. But in a larger way, as we look out at the universe, and understand somewhat the modern scientific proofs of the creation of the starry universe itself, and see in addition the proofs of God's continued workings in nature around us and within our own bodies, all Christians at least ought to be led to worship and praise. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Some Evidences from Archaeology

The Fourth of a Series of Six Articles on

Modern Assaults on the Bible

By Professor Leander S. Keyser, D.D., Springfield, Ohio

AN ARTICLE in *The Evangelical Christian* (Toronto), by Dr. Melvin G. Kyle, the archaeologist, gives refreshing information relative to the historical character of the Bible. He says:

Throughout all the long period of scientific research in Bible lands, the facts, whenever definitely ascertained, have been uniformly in accord with the narratives in the Bible. In all this time not a single statement of fact has been discredited. Many interpretations have been modified and corrected, and very much has been learned concerning the silences of Scripture and in the field of our ignorance of world history in Bible times; but the statements of fact, however brief, have been found to stand undisturbed.

Then Dr. Kyle gives a number of instances in which his own investigations have confirmed the historicity of the Bible. One is the upheaval in the Jordan valley when Sodom and Gomorrah were destroyed. The evidences about the Dead Sea show plainly that some great cataclysm must have occurred there, and that it must have been of the nature so vividly depicted in Genesis.



While Dr. Kyle's name is before my readers, I wish to add that one of his best books is *The Problem of the Pentateuch*, in which by a recital of archaeological facts and methods he presents most cogent proofs of the unity of its authorship in harmony with our Lord Jesus Christ, who referred again and again to the books of Moses as inspired and authoritative Scripture.

I am not a professional archaeologist, but I have read scores of books and articles on the subject, and have many of them before me here as I write. Therefore, I venture to present some of the evidences of the biblical history from the findings of the archaeologists.

Early Civilizations

First, let us take a general view of the field and see what it signifies. In all the lands where excavations have been made, a fair degree of civilization has been found.

This is true in Palestine, Babylonia, Mesopotamia, Ur of the Chaldees, Egypt, Turkistan, yes, and even among the Aztecs of Mexico, the Toltecs of Central America, and the Incas of South America.

While there were varying degrees of culture and civilization, there are no finds that would lead to the belief that man was just emerging out of animality. In many of these countries the remains of vast cities are found. All are strictly human remains, indicating considerable advancement in culture and intelligence.

What are the implications from these facts? This: that the biblical account of the origin of the human family corresponds with the findings of the excavators. If, as the Bible teaches, the cradle of the race was in southwestern Asia; if the progenitors of the race were created in the divine image and with a fair degree of intelligence; if soon after they were able, as the Bible teaches, to build cities, to work in iron and brass and to make musical instruments—if these things are so, the high state of civilization in that remote age is easily and reasonably accounted for. Here the Bible and archaeology tell the same story. It

was not necessary for millions of years to be wasted in evolving man from a bestial ancestry.

What about the Missing Link?

Some persons may raise a question concerning those so-called "intermediate links" of evolution, the Java man, the Piltdown man, the Heidelberg man, etc. How are they to be explained? We reply: the remains of these so-called men are so meager, and so much difference of opinion among scientific men invest them, that no one can be sure of their status, whether it is human or non-human. To verify this, read George B. O'Toole's *The Case Against Evolution* (pp. 313-323); Byron C. Nelson's *After Its Kind* (pp. 145-155); Harold C. Morton's *The Bankruptcy of Evolution* (pp. 97, 138ff.); George A. Zellers' *Reason and Evolution* (pp. 66-86.) With such evidence before us, nothing can be proved for evolution from these meager fossils.

But when we come to the Neanderthal and Cro-Magnon races, we are getting into the human realm. What about them? The Neanderthal race of men were of a rather low type, but no lower than many primitive people living today. As for the Cro-Magnons, they were, according to Henry Fairfield Osborn (a strong advocate of evolution), a superior race of people, with as large an average brain capacity as the Caucasian at the present time. Therefore it is easy to believe that these people, at some period after the Flood, strayed into the hinterlands, became separated from the centers of civilization, and degenerated in their culture, just as has occurred many times in the history of the race; yes, in the United within the last few hundred years. The fact of the tendency to deterioration with isolated people no observer can rightfully deny.

Thus, taken all in all, the discoveries of archaeology disclose the same kind of human history that we find recorded on the pages of the Bible.

Hammurabi's Code

Suppose we give attention to several outstanding facts that confirm the historicity of the Bible in a striking way.

There is the famous Code of Hammurabi, in some books spelled a little differently. This was found at Susa (the Shushan of Esther), Persia, and contains 248 laws, formulated by the King of Babylon about 2250 B. C., some two hundred years before Abraham left Haran to go to Canaan.

What is the value of this discovery for biblical confirmation? First, it indicates civilization that prevailed in the time of Abraham, as it is portrayed in the Bible. When you read his story you realize that he and the people around him were far from being crude savages. Second, the laws set forth in this code are of a high type, indicating that people had moral and civil standards, and that they believed in justice in administering the state. That is precisely the inference we would draw from the biblical story about Abraham and the people with whom he was associated. In Ur, in Haran, in Canaan and in Egypt he met with people who were not just emerging from an animal lineage, but who were well civilized. Some of the laws of Hammurabi's Code are like the laws of Moses, so that there is reason to believe that they

They represent the precise status of affairs in Egypt and Palestine as they are set forth in Genesis and Exodus. They prove, too, that there was much writing in the days of Moses; therefore that he could easily have written the Pentateuch.

Excavations have revealed the site of Piton in upper Egypt, which corroborate the biblical narrative that the Hebrews were compelled by their cruel taskmasters to "make bricks without straw." In some parts of the store-chambers there are brick made with good straw; in courses higher up, bricks with stubbles; still higher up bricks without straw, sometimes bound together with sticks. Besides, unlike the Egyptian custom, the walls were built with mortar, showing that an alien people, and not native Egyptians, had done this work.

This is a wonderful confirmation of the biblical history. Dr. Kyle himself visited the ruins of Piton, and found the status precisely as indicated above. To the same effect he also cites the statements of Naville and Edwards, the Egyptologists. He says that Naville has been accused of making overstatements, but declares that he (Naville) rather under-stated than over-stated the corroborative value of this discovery.



THE GREAT DEATH PIT IN THE CEMETERY AT UR

The large shaft grave in the foreground contained 74 human victims, 68 of them women. The ancient surface lay about 20 feet above the floor level, which has here been reached. Also in the foreground is one of the trial pits, at the bottom of which the Great Flood deposit was discovered.

The Great Hittites

The discovery of the Hittites also confirms the Bible in a remarkable way. Until recently nothing outside

of the Bible was known of these people, a fact that gave critics a chance to discredit the verity of the Bible. But archaeology proves that they were a numerous and powerful people, with a long history. The following archaeologists tell us about these wonderful people: C. R. Conder, A. H. Sayce, M. G. Kyle, and George A. Barton.

Many nations have traditions of the origin of the universe, some of them, especially those of Babylonia, agreeing in a number of particulars with the Genesis narrative. No nations have yet been found with a tradition that they have descended from the simians or any other bestial stock, or from any of the lower forms of life. On the other hand, Mrs. Rachel R. Watt, *In the Heart of Savagdom*, tells us that, when her husband told the natives in central Africa that some white people believe that men descended from the monkeys or some other animals, they (the natives) were so amused that they lay down on the ground and went into convulsions of laughter.

There are gleams here and there in the

were both derived originally from divine revelation. They had somewhat deteriorated in the case of Hammurabi, but were preserved in their purity through divine revelation and inspiration to Abraham and his descendants. This corresponds with the facts better than any other view.

Again, the Code of Hammurabi proves that writing was in vogue from 500 to 700 or more years before Moses, and that it had advanced to something like a fine art. That being so, it was both physically and intellectually possible for Moses to write the Pentateuch. The biblical critics who once held that Moses could not have produced the Pentateuch because the art of writing had not yet been invented, have been abundantly refuted.

The Tel el Amarna Tablets

Of no less importance was the discovery of the Tel el Amarna Tablets, found in 1887, cuneiform inscriptions dating about midway between Abraham and Moses. Kyle, in *The Deciding Voice of the Monuments* (pp. 165, 166), says:

ethnic religions that men were originally made in the image of God or of the gods, reflecting what is set forth in Genesis 1:27. These traditions are significant, and would seem to be derived from the revelation of an original divine creation.

Besides two legends of creation, the Babylonians have a legend of the Sabbath; another of the Fall of man, with striking agreements with the biblical narrative of the Fall. After reading a number of books by archaeologists on the pagan myths and legends, and comparing them with the biblical narratives, I have come to the conclusions, which I quote from my book, *A System of Christian Evidence* (fifth edition, p. 164):

Yet these pagan stories are so mythological, crude, absurd and polytheistic as to make it unreasonable to believe that the Hebrews "borrowed" from the Babylonians. It is much more logical to infer that Genesis gives the true original account of the creation and the Flood, and that the pagan stories are later recensions and corruptions. How could the Hebrew writer rinse the heathen stories of all their superstition and polytheism, and give a purely monotheistic account? To our mind, it would have been an absurd procedure for the biblical scribe to borrow from heathen sources, and then be divinely inspired to write the truth. An original revelation of the truth is much more probable and reasonable.

To put it clearly and crisply, one might say that the biblical and pagan records are cognate accounts of the same event, the former being preserved in its purity by divine inspiration.

An Oriental Book

Anent our general subject a book of genuine value is *The Eastern Color of the Bible*, by George H. Scherer, M.A., general secretary of the Bible Lands Union for Christian Education (Great Britain). It shows that the Bible is an oriental book, and therefore has everywhere an oriental coloring. To understand many things in the Bible one must have a knowledge of

eastern peoples, customs, rural and urban life, geography, climate and seasons. The Bible gives all its scenes and events a definite local setting. Everywhere it carries an air of reality. It is realistic in its representations, not fanciful and mythical.

To specify, when the Bible refers to climate and seasons it depicts them correctly, whether the events described took place in Palestine, Babylon, Egypt or elsewhere. Its pictures of farming and grazing life are life-like and true. What kinds of grass, vines and trees are represented as growing in Palestine? The very kind we find growing there today! Where do the choicest cedars flourish? In the mountains of Lebanon, where Solomon got them when he built the first temple. The sites of many of the villages, towns and cities referred to in the Bible have been found, showing that its narratives have "a local habitation and a name." The very geography of the Holy Land proclaims the Bible to be a book of historical verity.

How the Babylonians Made Bricks

Here is another interesting fact. Referring to the building of the cities of the plain and the tower of Babel, these buildings were made of bricks. Why? Well, it was the land of Babylonia or Chaldea, and "there are no stones in this land, nor any rock quarries within hundreds of miles," says J. Garrow Duncan, the archaeologist. "Its soil is all alluvial deposit, mud thrown up and left lying by the two rivers which in time of flood had brought it down from the highlands. If you search for even a pebble, as I have often done, you could not find one. The people, therefore, had no stone to build houses with. . . Yet they built great cities.

"As the Bible says, they made bricks and baked them through and through in fire. The soil is pure mud of a very adhesive nature. All they had to do was to mix it with water, pour it into molds, leave it to dry in the blazing sun for a few days, or bake the bricks in a mud-built oven. For mortar they used bitumen. The Old Tes-

tament is circumstantially correct in its detail here. 'They had brick for stone, and slime had they for mortar'" (Gen. 11:3).

Besides the books already mentioned in this article, I wish to refer the reader to a number of valuable works which indicate how wonderfully "the pick and the spade" are coming to the rescue of the Bible from the hands of the despoilers.

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Sir Wm. M. Ramsay: *The Bearing of Recent Discovery on the Trustworthiness of the New Testament* (fourth edition), Hodder & Stoughton, London. All of Ramsay's works are invaluable for the Christian apologist.

Camden M. Cobern: *The New Archeological Discoveries and their Bearing on the New Testament*, Funk and Wagnalls, New York. This important treatise contains an introduction by the noted archaeologist, Edouard Naville, whose works are also here recommended.

J. Garrow Duncan: *The Accuracy of the Old Testament* (1930), Society for Promoting Christian Knowledge, London; The Macmillan Company, New York and Toronto. Here is a decidedly refreshing work by a real archaeologist.

J. A. Huffman: *Voices from Rocks and Dust Heaps of Bible Lands*, The Standard Press, Marion, Ind. This tells about the Rosetta Stone, "the key which unlocked ancient Egypt"; the Moabite Stone; the story of the great Flood; Tutank-Hamen and the Exodus and many other interesting things.

The next article of this series will be entitled, "Ethics of Christianity."

The Inspiration of the Bible

Reply to a Correspondent by the Editor-in-Chief

May 7, 1932

Dear Mrs. —:

This replies to yours of April 24, enclosing an excerpt from a book quoted by your pastor, which refers to my teaching on the inspiration of the Bible. The excerpt assumes, if it does not actually state, that my teaching on that subject has undergone a change "since the birth of modern science," but such is not the case. I teach now as always, that the Bible is inspired from Genesis to Revelation. When I say that, I refer naturally, not to any translation of the Bible, such as the King James, but to the original autographs as they came from the pens of the human writers. There

may be mistakes of translators, copyists and printers in any version because of human infirmities, but when these are eliminated, we have the very Word of God.

The Record Inspired

The excerpt from the book, as you quote it, says that while I claim inspiration for all the books of the Bible, the inspiration is limited to the making of "a true record," which is of course the fact. Every one recognizes the distinction between a true record and the truth of the statements thus recorded. To illustrate, in the garden of Eden the serpent said unto the woman, "Ye shall not surely die." The record that he

said that is an inspired and hence a true record, but the utterance itself was untrue. Again in Matthew 12:24, the Pharisees said of Christ, "This man doth not cast out demons but by Beelzebub, the prince of demons." The record that the Pharisees said that is an inspired and hence a true record, but the utterance itself was untrue.

The Conflict with Science?

The excerpt from the book, as you quote it, assumes that the Bible contains statements in conflict with certain discoveries of modern science. My reply would be that the burden of proof lies upon the author of the book: (1) What statements

in the Bible has he in mind? (2) Has he correctly interpreted them? (3) Is the scientific discovery he speaks of an accepted fact or a hypothesis or theory? (4) Finally, does the inspired record show that the statements were spoken by God Himself or by some one else?

To illustrate the last point, take the book of Ecclesiastes which gives a history of Solomon's search for happiness "under the sun." Some statements in that book are only partially true, while others are altogether false. In other words, Solomon was not inspired as he tried this or that ex-

periment to find what no man has been able to find outside of God. But nevertheless, his words were inspired as he recorded the various feelings and opinions which possessed him in the pursuit. Obviously, therefore, it would not be correct to say that untrue statements in Ecclesiastes are statements which God made, but it would be entirely correct to say that the record thereof was God's record, and hence in that sense, God's Word.

God Not Responsible

In the same way, there may be some

references to scientific matters in the Bible uttered by men which are not correct, though at the moment, I recall none. But if so, the inspired record of those references does not make God responsible for them, but only for the record of them.

I hope this will make the subject a little clearer to you, and that you may be able to help your young pastor thereby, whose quotations from the book in question led to this correspondence.

Sincerely yours,

JAMES M. GRAY.

Christianity, the Supernatural Religion

By Bruce M. Metzger, Middletown, Pa.

CHRISTIANITY is a word which some find difficult to define. One stresses the derivation of the word and forgets its practical meaning; another emphasizes the supposed similarities between it and pagan faiths and disregards the striking contrasts. To the writer, Christianity is "the collective name given to the belief of people who have been redeemed from sin by the atoning work of Christ, and who then attempt to put the teachings and precepts of Christ into practice."

In Antioch, a cosmopolitan city, the word "Christian" was coined. In mocking fashion it was compounded from a Hebrew idea, the Anointed One—a Greek root, "Christos," and a Latin termination, "ian." Though used in the first century as a nickname, it became in time the noblest title conferred upon a human being. Its threefold origin, like the tri-lingual superscription placed on the cross, signifies the universality of the gospel.

A Point of Divergence

The authors of all religions have died, Christ among them, but only Christ was raised from the dead. A foreshadowing of this event was seen when Aaron's rod budded. This typified Christ, owned of God as High Priest in resurrection.

From this single similarity the paths of Christianity and other religions are as divergent as two highways pointing in opposite directions. Every other faith answers the challenging question, "How may I obtain eternal life?" with the impractical reply, "Do—earn salvation with good works." Christianity alone answers, "Done—the requirements of a just and a holy God have been met in Christ's sacrificial death. Receive salvation free by faith in Jesus Christ."

The soil for Christianity was prepared by the Old Testament. The seed, twelve unlearned Jews, with the Son of God as the germ, took root and grew into a great tree. No other religion has had to overcome as many obstacles as Christianity. Its meeting houses were looted and burned; its guidebook, the Bible, was cast into blazing bonfires; and its adherents were perse-

cuted with horrible tortures. No such Satanic measures have been taken to exterminate any other religion, because no other religion has so angered the self-righteous pride of ecclesiastics, rulers, and the rabble by showing them exactly what they are in God's sight—sinners.

Known by Its Fruits

Men do not "gather grapes of thorns or figs of thistles." The absolute superiority of Christianity over any other belief can, in some measure, be estimated by the results of Christianity upon countries and individuals. Make a religious inventory of the eighteen hundred million people on earth. In China, one-fourth of the population of the world are in the bonds of Taoism and Confucianism; India has one-fifth of the people worshipping idols set up by Hinduism and Buddhism; Africa chains a tenth part of human souls to devil worship. How can the immeasurable advance made by even semi-Christian countries over these lands be explained but by Christianity?

Every step in moral progress and social development has been due to the influence of the Christian dynamic. Within the last century the Fiji Islands has been transformed from the most revolting cannibalism to a civilization of industrious, peaceful, and clothed people. Christianity has gone among the ice-bound inhabitants of Greenland, whose intellect was as slow and sluggish as the seals they lived on. She has gone among the Hottentots of Africa, who were supposed to have been as incapable of transformation as the vermin that covered them. In every clime which Christianity has permeated, it has been demonstrated that it is the light of the world and the salt of the earth.

A Bold Challenge

Those who blatantly babble that "one religion is as good as another" are challenged to cite points of another religion which are in any way comparable to those of Christianity. Why has it been thus, that only Christianity performs such miracles? The answer echoes through the long corridors of the centuries, that this faith has

vitality, progressiveness, and life itself, because the supernatural is in it. A man can no more raise himself to a higher plane of godliness than he can lift himself by tugging on his bootstraps. Unless acted upon from the higher world of existence, a mineral cannot transform itself into vegetable matter, vegetable into animal, or man into divinity. This truth is the capstone in the definition of Christianity. Its ability to transform men and lands lies in God working through it upon them.

UNION OF MATERIAL AND SPIRITUAL

I was already a minister when I first had to arrange my daily work, and when I sighed over the fact that through the much walking and the manifold duties entailed by my new office—which I had persisted in taking upon me to satisfy an inward need—I lost time which would have been available for intellectual labor, I comforted myself with Goethe, who, as we know, with mighty plans of intellectual activity in his head, would sit studying accounts and trying to set in order the finances of a small principality, examining plans so that streets and bridges should be constructed in the most practical way, and exerting himself year in, year out, to get disused mines at work again. And so this union of homely employment with intellectual activity comforted me concerning my own existence.—Dr. Albert Schweitzer.

LET ME LOOK THE WHOLE WORLD IN THE FACE

Providing things honest—it is the best and noblest rule. It is the way of Jesus Christ. He was so poor that He had not where to lay His head, yet He was careful to owe no man anything. "Render unto Caesar," He said, "the things which are Caesar's." "That take," He said about the temple shekel, "and give unto them for me and thee." My dear and glorious Lord, to whom all men in their hopeless bankruptcy were deep in debt, was Himself in debt to none. And I must walk in my Master's footsteps.—Alexander Smellie.

Moody Bible Institute Monthly

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A Day in the Mountains

By B. Skagen, Regina, Canada

The heavens declare the glory of God, to whom all glory be,
The firmament shows forth His handiwork, that everyone can
see;

And here, far away from the haunts of men, where solitude
still holds sway,

The vision fair leads back again, to earth in its perfect day.

Behold the morning and the feast—his majesty the King of
Light,

In gorgeous robes from out the East, doth scatter untold
rainbows

Over top-most peak, where eagles keep the day,
And multicolored streams of light, in swift array,
Descend from out the heavenly blue to chase the night away.

And soon is lit the wondrous lamp on high,
To stay the life that otherwise must die;
From tiny plant to lordly forest tree,
The small wise ant, so, too, the busy bee,
Remembering with thanks the Lord of all,
In labors praise until the evening fall.

The day is spent, and twilight softly calls
To mystic shadows on the mountain walls,
As law-abiding nature goes to rest,
While sentinels of heaven's host,
Most glorious upon their post,
Do guard the sleeping and the blest.



What Breeds Atheism?

By Rev. Herbert Lockyer, Bradford, England

WHILE it is true that back of all
atheistical teaching is the Devil,
yet the Devil himself is not, and
never can be, an atheist. The
fallen angels may be demons, but they
are not fools for they believe in God, and
His divine Son, and believing, tremble
(James 2:19).

Atheism, then, is a further proof of
Satan's cunning deception, for it is a sys-
tem of thought which he himself does not
believe in. He beguiles men in believing
that the God does not exist before whom
he himself stands and trembles.

But turning aside from the Satanic
cause for such a "fool's creed," let us ex-
amine the reasons sometimes advanced by
atheists for their disbelief.

The Problem of Unanswered Prayer

A somewhat common type of infidel is
the man who says, "There is no God, for
I have prayed and He has not answered
me."

Meeting his superficial atheism we
should reply somewhat as follows:

1. Your negative experience can never
nullify the positive experience of count-
less numbers who have had their prayers
answered. What about George Müller,
and the millions of pounds gathered for
his orphan homes solely by prayer? What

about the China Inland Mission, still
carried on in dependence upon God for
all supplies? What about the experiences
of scores round about you who testify of
God answering prayer, thereby proving
that He is, and that He is the rewarder
of all diligent searchers?

2. Did you approach God in a right
manner and spirit? We learn from the
history of Job that God can only be
known by revelation and not by research.
And we learn from the New Testament
that God reveals Himself only in Christ
by the Holy Spirit to humble and lowly
minds. John 14:6 declares that it is im-
perative to have Christ as Saviour ere
one can expect to have his prayers an-
swered.

3. If you say to God, "Answer my
prayers and I will believe in You!" then
you are guilty of bargaining with God
and assuming a position of unrelieved
darkness. A life uncontrolled by God and
spiritual principles can never be a life
of answered prayer. We do not pray in
order to believe, but pray because we do
believe. Faith is the basis of prayer.

II

The Inequalities of Life

At times we come across others who
profess that they became atheistical or

skeptical through the inequalities of life.
They see wrong, oppression, and suffering
on the part of the weak and worthy, while
the proud, affluent and indolent escape
the woes and ills of life. Such a spirit is
what the psalmist seeks to check in
Psalms 37 and 73. (See also Prov. 23:
17; 24:19.) The stock argument of this
class is: How can God be wise, good
and loving, and yet allow such injustices
and inequalities to prevail?

How Answer an Infidel

Suppose an infidel faced you with this
declaration: "If I were God I would not
sanction such inequality. I would not
permit the innocent to suffer hunger,
while the wicked rich live in extravagant
luxury!" How would you answer him?
We must endeavor to show him that there
is on the whole, more gladness than sad-
ness in the world, and that much of the
misery of life is wilful and self imposed.

1. Sin is the source of all evil, an in-
trusion in the divine order, and utterly
opposed to God's perfect will. The divine
pronouncement of every created being and
thing was, "It is good," but man changed
it into, "It is corrupt."

2. God is dealing with men in the face
of these evils in the only way possible to
moral agents. Physical force cannot ex-

piate moral evil. Inequalities are often self chosen, and God does not interfere with man's freedom of action.

3. Sorrow and suffering can only be overcome in the measure in which the root from which they spring is removed. People will always be poor and wretched unless changed by divine grace. The human heart in its natural state loves darkness, rather than light.

A Disciplinary Process

4. Meanwhile there is a disciplinary process by which these evils contribute to a higher good. Trial leads to a development of the whole being and increased capacity for knowing and enjoying God. The noblest life is sometimes the product of sanctified impoverishment.

One of the latent phrases, however, of many skeptical movements is that of denying the existence of God and repudiating all belief in religion, and yet adopting on humanitarian grounds, a scheme of social reform to cure all the open sores of life and introduce a brighter era. Such efforts are foreordained to failure, for in rejecting faith in a divine Being they cast aside the only fulcrum on which their lever of reform could operate.

III

The Inconsistencies of Christians

How true it is that "the workers of iniquity have no knowledge of God, and feed, as do vultures on carrion, on the faults and sins of God's people." Those who take refuge in atheism because of the crooked lives of Christians, do so as a qualm for an uneasy conscience. Of course the best are faulty. There are spots on the sun. But the inconsistencies of another is a poor shelter under which to hide. And so our answer to this plea is twofold:

1. Counterfeits are a testimony to the genuine. A good thing is always in danger of being counterfeited. No one thinks of counterfeiting brown paper. But silver and gold are tampered with.

2. We have individual responsibility. The failures of others do not excuse us. We stand or fall by our own attitude to divine things. "Each shall give account of himself to God" (Rom. 14:12).

IV

The Desire for Notoriety

The fact cannot be gainsaid that there are those who for various reasons exhibit an unreasonable attitude to God and to Christianity simply because of the desire for publicity. With such there is little to be gained by argument. The following story from *The Catacombs of Rome* fits their case:

Lost in the Catacombs

In 1798, a party of French officers, disciples of Voltaire and Rousseau, visited the Catacombs. They caroused in the sepulchral crypts, and sang their bacchanalian songs among the Christian dead; and one of their number, a young cavalry officer, "Who feared neither God nor Devil, for he believed in neither," resolved to explore the remoter galleries.

He soon became bewildered and lost, and was abandoned by his companions. His excited imagination heightened the

natural horrors of the situation. Groping blindly in the dark, he touched nothing but rocky walls or moldering bones, which sent a thrill of horror through his frame. He seemed condemned to a living burial. His atheism failed him. He could no longer scoff at death. His soul became filled with solemn awe. The next day he was rescued, but was long ill and rose from his bed an altered man. When killed in the battle of Calabria, seven years after, a copy of the gospels was found next to his heart.

V

The Study of Natural Phenomena

The last cause of skepticism we would name is that of the above. Men become so immersed in the study of nature and the operation of natural laws that their minds become materialized. They cannot lift their thoughts above secondary causes to the First Great Cause, proclaimed by the Bible as the personal God and Creator. Such are among those whom Paul speaks of as having changed the truth into a lie and worshiped and served the creature more than the Creator (Rom. 1:25).

Take the illustration of Charles Darwin. In his earlier years he was a professing Christian, and wrote concerning the influences of the gospel in missionary lands he had visited. But before his death he made this sad confession: "Disbelief crept over me at a very slow rate, but was at last complete. I am like a man who became color-blind. Though once capable of wonder and admiration and devotion in the presence of the works of God, now not even the grandest scene could cause any such convictions and feelings to rise in my mind."

T. Musgrave Reade's Experience

Atheists of this order forget that no man "by searching can find God out"; that the full knowledge of a divine Being can only come by revelation, and that this revelation is dependent upon a renewed nature and a mind taught of the Holy Spirit. And that only with such, is one enabled to approach unto nature herself and discover in a more beautiful way the handiwork of God.

Such was the experience of T. Musgrave Reade, who before his conversion was an aggressive communist and atheist orator. In his book *Christ or Socialism* he tells how God met him climbing the Rocky Mountains. As he gazed out upon the magnificent prospect he said: "Surely all this is not the result of fortuitous circumstances, blind chance, matter and force. . . . Might I, after all, have been mistaken? I felt I must face this question. I fell upon my knees and cried, 'O God, if Thou dost exist, reveal Thyself.' I asked for light, and it came like a flood."

This one-time atheist rose from his knees with the truth of Wade Robinson's words burning in his heart,

Heaven above is softer blue,
Earth around is sweeter green!
Something lives in every hue,
Christless eyes have never seen:
Birds with gladder songs o'erflow,
Flowers with deeper beauty shine,
Since I know, as now I know,
I am His, and He is mine.

Assurance

By Annie Agnes Smith, Norfolk, Va.

There is a way!
E'en though my eyes are holden,
The scales will drop,
And I shall plainly see
Just why my feet
Have walked o'er ground so rugged,
And why the light
So long was hid from me.

There is a song!
My voice shall soon be singing
A song of praise
To Thee, my blessed Lord,
For sorrows past
And cup that's running over—
Complete fulfillment
Of Thy sacred Word!

There is a joy!
Full, glorious, abiding—
Like waves of sea
To sweep my weary soul.
The healing current
From the throne eternal,
Renews my wavering faith
And makes me whole!

There is a peace
Which passeth understanding,
Which earthly trouble
Never can destroy;
A peace as deep
And calm as any river,
In life's dark midnight
Flows a nameless joy!

There is a home
Beyond life's wild confusion,
Where safe forever
Weary souls may know
The joy of rest,
In heavenly love abiding
Far, far from earth—
Beyond its sunset glow!

BUREAUCRATIC DICTATORSHIP

After fourteen years of Communism the most amazing condition is the overwhelming power of the government. No industrial worker can get a job, a place to sleep, or the right to buy food and clothing, except through a government agency. Without government approval he may find himself jobless, homeless, and penniless.

The state promises old age pensions, hospital care, unemployment benefits, support and education for children.

But all these benefits can be withdrawn instantly from any man or woman who appears to be acting in any way against the state. No individual is free from the fear that suspicion may turn toward him and a penalty be applied without warning. This is paternal government to the last degree, skillfully designed to enforce discipline.—From *Life under Bolshevism*, by Eliot Wadsworth.

Moody Bible Institute Monthly

Wilting in the Weed Patch

By Rev. Arnold Carl Westphal, Salem, Ohio

THE sorrow of backsliding is expressed here. Two men, unfaithful to God. Jonah, wilting in a "weed patch" in the depths of the sea, holding a prayer meeting over his predicament, and Demas, still on the high road of desertion.

We smile over Jonah's prayer meeting, but it is no worse for Jonah to hold a prayer meeting in a fish's stomach than for us to lift up our voices to God for help when we have run away from Him, and find we are compassed about with "weeds."

Adam got tangled up with the weeds in the Garden of Eden, and in his predicament said, "Lord, the woman thou gavest me—"

David got tangled up with the weeds of sin and cried, "Lord, restore unto me the joy of thy salvation."

The prodigal got tangled up with the weeds of harlotry and swinehood, and came back, crying, "Father, I have sinned."

Peter got tangled up with the weeds, burning in the fire of sinners while Jesus was on trial, and he cursed and lied and denied, as he warmed his hands on the outside.

These men began to wilt in the weed patch, because they sought to live in the world patch.

Someone has said, "Love is blind." Love to God is even blinder, for we must close our eyes to many things that tower around us. They may be weeds. Bunyan in his book of verse written for children, likened us unto hoodwinked horses:

Horses that work i' the mill must hoodwinked be,

For they'll be sick or giddy if they see;
But keep them blind enough, and they will go
The way which would a seeing horse undo.

A blindness to the world and a persistence in kingdom work will keep us growing, and finally we will glitter like the diamond from a chunk of coal.

Diamonds are only chunks of coal
That stuck to their jobs, you see;
If they had petered out, like most of us do,
Where would the diamonds be?

Whenever you think you have come to the end
And you're beaten as bad as can be,
Remember that diamonds are chunks of coal
That stuck to their jobs, you see.

Many young Christians stayed on the job and became diamonds, while others petered out and became petrified stumbling blocks. Demas, whom Paul said had forsaken him having loved this present world, "wilted in the weed patch." He came in the front door of the Church, only to go out of the back. How different from Peter Cartwright, who said: "In June, 1801, I joined the Methodist Church, which step I have never for one moment regretted; and if they were to turn me out, I would knock at their door until taken in again."

Demas backslid for the love of the

The weeds were wrapped about my head.—Jonah 2:5

*Demas hath forsaken me, having loved this present world.—
II Timothy 4:10*

world. How different from Joan of Arc. Condemned to die at the age of nineteen with a chance to choose life or death, she scoffed at the opportunity to live at the price of backsliding. When asked on her trial, "Are you in a state of grace?" her prompt answer was, "If I am not in a state of grace, may God please make me so; and if I am in a state of grace, may God please keep me so."

One of the saddest verses in the Bible is that commentary on the death of Terah, "And Terah died in Haran." Up from Ur of the Chaldees he took Abraham, his son, and Sarah, his daughter-in-law, and then asked Lot, his grandson to go along. They were headed for the land of Canaan. By and by, Terah suggested that they stop and pitch tent, and have a vacation in Haran, and "Terah died in Haran." He wilted in the weed patch. He never reached his destination. He gave up.

Weeds! Weeds! Weeds! Three lessons can they teach us.

1. Weeds Grow without Planting

Ananias and Sapphira found this out, for the weeds grew around their pocket-books. Paul testified to this, for he said, "The good that I would I do not, and the evil that I would not, that I do."

Though you may have seen the first light of day in a palace, you were really born in a "weed patch." The Presbyterians may call it "original sin." The Methodists may call it "inbred sin." The Baptists choose to call it "total depravity." I call it a "weed patch." It comes without planting. Hear Isaac Watts, poet of Methodism,

Soon as we draw our infant breath,
The seeds of sin grow up for death,
The law demands a perfect heart,
But we're defiled in every part.

Jesus said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within and defile the man."

A buzz saw in the South was slicing off slabs from a great tree. Suddenly it groaned and cracked and stopped. Upon examination a cannon ball was found imbedded in the tree, likely from the Civil War. Though invisible and grown over, it was there. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." We are in a weed patch.

2. Weeds Will Choke Out Life

The camel wished to put his head in the tent, during a sandstorm in the desert. The master allowed him to. Then he wanted to get his body in. This was

granted. It was very crowded. The master said, "There is not enough room for both of us." Said the camel, "Then suppose you get out."

Mark Twain looked at the vast ocean, and after a while of wonder was asked what he thought about it. He said, "Well, I guess it's a success all right." The weed patch is the most successful thing of a garden, for it *does choke out life*. It's the first glass, the little secret sin, the corner of the heart reserved for sin, that nurtures the weeds.

The life of Lord Byron was choked out by the weeds. Spurgeon visited the library of Trinity College. He marveled at the statue of Byron. He said, "What a fine intellectual countenance. What a grand genius he was." The librarian took him to the other side of the statue. There was carved the face of a demon, for Byron defied Deity. An intellectual genius and a demon all on the same statue, and the demon ruled.

3. Weeds Indicate the Character of the Gardener

In northern Michigan, one is struck with the tragedy of weeds. Great timber lands have been here and there cleared. A little space forms a yard. A little shack is built by some hopeful. But alas, it has been deserted, and weeds, weeds, weeds, cover the yard, the steps, and completely surround the cottage. The weeds stand as a mute monument to the backsliding prospector, saying,

"Demas hath forsaken me, having loved this present world."

"NOT GOOD IF DETACHED"

So reads your railroad ticket coupon. The value of the coupon depends on its relation to the whole ticket. It may be made of the same paper and printed with the same ink, but similarity of construction and appearance are valueless without the relationship. "Not good if detached" is also true of church members. Detached from active relationship, the individual loses touch with the spirit and progress of the Church, and is in great danger of losing general interest in Christian service. "Not good if detached" is true of men and women in general. Detached from a vital relation with Jesus Christ, men and women lose touch with the best things in life and the highest ideals of action. The Church exists to bring Christ to you and you to Christ, that through Him you may become the man or woman God intends you to be. —J. Grant Walter.

"As I am a retired minister with no income, I decided to renew my subscription to the MOODY MONTHLY, as I sure need the help that your magazine brings to me."—R. A., Lewistown, Ill.

The World Missionary Call to Young People

By Rev. Charles Ernest Scott, D.D.

Address at Founder's Week Conference of the Moody Bible Institute

WHAT is it to be a Christian? It is to be Christ's man, which means to have the mind of Christ. "Let this mind be in you which was also in Christ Jesus, who, though he were in the form of God, counted it not a thing to be selfishly grasped at, that he should remain on an equality of estate with God, but emptied himself" (Phil. 2:5).

Of course He could not empty Himself of His own nature. He threw off merely His robe of royalty, divesting Himself not of His inherent personality, His attributes as God, but stripping Himself of the outward and visible manifestations of His deity, of the insignia of His majesty.

And then begins a description of His awesome sevenfold self-humbling. "He made himself of no reputation; took upon him the form of a bond-slave; and was made in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," which is to say, that Christ's attitude was that of selflessness, caring first of all for the welfare of others.

God's Viewpoint

This is God's viewpoint; and if we are to be honored and used of Him, it is imperative that we have the courage and honesty to take on this viewpoint.

Surely the most important and worth while thing in the world is to be honored and used of God, in that which He most wants done.

What is this divine objective? It is to get His name made savingly known to all peoples, races and kindreds. This objective towers above everything else of earth, as the Himalayas tower above the foothills.

Having accepted this principle, the Christian is at once faced with the basic proposition, What is the neediest work in the world that God most wants accomplished, that I, with my capacities, am able to do?

At once there emerge the questions

Where? How?

And these questions force every Christian to face the missionary call with its proposition why he should not go to the

neediest field he can find, which in relative and absolute need is the foreign field. Thus every Christian must give God a sound reason, not a shifty excuse, a reason that the God of reason will accept, why he does not go to the foreign field.

There are three tremendous advantages that students ought normally to have above all others in deciding their answer to God. They have youth, health, education (or the ability to get it). In view of these preliminary requisites for answering the call to the foreign field, the older people have lost their chance.

That one must have youth need hardly

we can muster, all the natural abilities plus acquired accomplishments, the very best intellectual training with which we can equip ourselves. Nothing else will do in fields far more taxing than the home land.

There are certain

Basic Factors

to be considered in determining our decision as to what constitutes a call to the foreign field. In interviews with students I have been amazed at the strange reasons advanced as to why one should go. Some have expressed the opinion that a certain fantastic dream or a peculiar feeling at a certain time constituted a call.

What are some of the factors which will help us in making a wise and honorable decision for the glory of God and for our own eternal good?

Consider the relative need of the home field and of the heathen world. I have talked with young men who said that they felt called to the profession of law in the home land, forgetting that there are several times more lawyers in America

than can find legitimate business. I have talked with young men who were deciding for medicine in the home land, forgetful that there are more physicians in the one city of Philadelphia than there are medical missionaries in the whole heathen world. I have talked with young people preparing to be teachers in the home land, who had forgotten that there are many more teachers than can find positions.

The same applies to ministers in the home land, not least in some of the great denominations with which we are familiar. There are hundreds more ministers in each than can find pastoral positions; and, when there is a resignation in a desirable church there are many applicants for that position.

The same holds as to the nursing profession, as to the oversupply in the home land, forgetting the appalling need of the undoctored world. Of the six million blind in the world more than a million are in China. The medical missionaries report that one-third of the Chinese race has trachoma, one-half has tuberculosis in more or less advanced stages—all of



A native bazaar, where necessities of life are sold or bartered
Patronized by both Lahus and Chinese

be discussed, that period when it is so much easier to learn a language, to adjust one's self to strange and uncouth conditions, to accept a sympathetic viewpoint toward other cultures and civilizations, unexpected and inferior to their own.

Again, health is a *sine qua non* on the foreign field. The testings can be so insistent and the life so irregular, the nervous strain so severe that one should not consider work there without a sound constitution and a reasonably developed physique. Although many missionaries have lived in heathendom and done a noble work for forty years or more, yet so many go to the foreign field unprepared in health, or education, or cultural background, or Christian experience or knowledge of other peoples, with their differing moral and racial standards, that they cannot stand the strain. Thus, according to statistics compiled by the Y. M. C. A., the average term of service of many missionaries is something like three years.

Then too, the educational requirements are severe. We shall need all the talents

this largely due to heathen ignorance and superstition, which Christianity and sanitation would vastly mitigate.

Dr. Warfield's Parable

Dr. Benjamin B. Warfield, of Princeton Seminary, once spoke to us students a parable after this manner:

A farmer had five hundred acres and sent his workmen into the vineyard to pick the fruit of the entire vineyard. But they trampled upon one another in their eagerness to pluck the grapes in one corner of the vineyard, leaving the greater part of the acres untouched, with grapes equally good, to be spoiled for the lack of picking. Was that a fair way in which to treat the vineyard? Was the Lord of the vineyard pleased with this method of doing his work?

Do you think this an exaggeration? In my own home state there is something like one minister to eight hundred people, not to speak of church elders, deacons, Sunday School superintendents and teachers, and a great multitude of Christian workers. In this favored land, people to a large extent can hear church bells pleading with them from infancy to old age. Here we are gospel hardened in the multitudinous offers of spiritual health that awaits at every turn.

In this connection we should consider in all fairness the

Immensity of the Need

of the heathen world for Christ. There are vast masses who have never yet savingly heard of Him. Six-sevenths of the world is as yet ignorant of Him, and the heathen are ever increasing faster relatively and absolutely than the Church is evangelizing them.

As a concrete illustration of this need, will you think of our province of Shantung with forty-five million people, only one of China's eighteen provinces, not to speak of the four vast dependencies of Manchuria, Mongolia, Chinese Turkestan, and Tibet. Also think of our own Presbyterian mission station field at Tsi Man Fu, at the far western end of our province, with its great country field of several counties. One of these counties has nearly a million people in it, and the only foreign missionaries itinerating over it are Rev. R. A. Torrey, Jr., and myself, with one single missionary lady to work among the women. In that province one can pass through hundreds of villages where the missionary can only linger to preach the gospel in a mere cursory manner. Is God pleased with this proportion of opportunity offered by the Church?

Our Lord Jesus Christ could not give us an impossible command, or detail us to accomplish an unreasonable duty. When He issued His Great Command His intention was that each generation should preach the gospel to its own generation. Thus in every age the Church would be overtaking with the gospel message its own generation.

Remember His four tremendous alls in Matthew 28:18-20:

"All power....in me."

"To all the nations....go."

"All my commands....teach."

"All the days....I am with you....if...."

Now this command is not a vagary,

colonel saying that with a regiment of picked men, he could guarantee within a year to take a proclamation of King George to every land and have it spread to well nigh every village? Let that suggest to us what the Church could do if it would.

In a new comprehension of His searching task and of our profession of Him, let us remember that He says, "I am with you if—if ye do these things" of the last great commission to the extent of your ability.

The logical implication of the converse of that truth is that if we do not to the extent of our ability go, then He is *not* with us; and many Christians are dwelling

in self deception when they pray, "Lord, we thank Thee that Thou art with us." "Ye are my friends if ye do whatsoever I command you." "If any man love father or mother...more than me, he is unworthy of me, and cannot be my disciple."

Now perhaps the most powerful of all motives to obey our Lord and go to the neediest field we can fill for Him is this positive command of our Lord to "go."

Desperate Needs Constitute a Call

In considering the elements that constitute a call let us remember that need, relative and absolute, constitutes a call. Just as if you, a good swimmer, were in a boat with a friend who could not swim, and he fell overboard. His drowning condition of need would be his call to you to help.

As to the numerical immensity of that need, do we sense the fact that there are a thousand million heathen in Asia? On those western shores washed by the waves of the Pacific, there they are, these myriads who have never yet been given a knowledge of Christ. Indeed the Chinese race alone is so vast that were they to march in solid phalanx before your door, thirty abreast, each row three feet apart, that vast procession would pass endlessly, day in and day out, month in and month out, year in and year out, until the children of the present generation would have grown to maturity and joined this procession, and so it would pass on unbroken forever!

And the Church has not yet cared to give them the gospel. Do we think God is pleased with this unfair proportion in the proclamation of the gospel?

Four Unanswerable Questions

Again, let us consider the spiritual intensity of that need as an element in the call of those who are so circum-

Hope and No Hope

By Paul Hutchens, San Jose, Calif.

Lord Byron with prodigious mind, and with compliant hand
Of passion, romance, and of love, his songs of beauty penned.
But Byron did not know our Lord, the Man of Galilee,
And certainly of things "beyond," his eyes could never see.

And when his few short years on earth were drawing to their close,
With pessimism and despair he sang this tale of woes:

"My days are in the yellow leaf,
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone."

How different the words of Paul, emboldened to confess,
"There henceforth is laid up for me a crown of righteousness."
The fight that he had fought was good, and he had run the race,
And hope "beyond" was his because he knew the God of grace.

it was not a new idea that flashed upon Jesus' mind in the last week before His execution. It was the central drive of all He was and thought and taught. It was the very heart of all He came to do.

At the beginning of His ministry John the Baptist, who belonged to the narrowest sect of the Jewish people, who regarded other nationalities as "dogs"—John the Baptist, under the illumination of the Holy Ghost, met Jesus for the first time with the cry, "Behold, the Lamb of God that taketh away the sins of the world," the whole world. And, just as the main objective of the American army in the World War was the St. Mihiel Salient, as all activities of our army converged on the preparation for and the completion of this epochal movement, so the central drive of all that for which our Lord taught and healed, and witnessed and suffered, and died and rose again, was this, that the under-shepherds might go to the other sheep who are not of this fold.

What an Army Man Said

Do you remember a certain British

stanced as to be able to go. I cannot here detail the inhumanity of man to man in those lands where men have not learned of Christ.

Paul knew his ancient Roman world when he spoke of it as "without God and without hope," that appalling heathen world which he so awfully excoriated as excuseless for its sins of blasphemy and beastliness (Rom. 1). He describes the seven stages of the Gentile world apostasy and of its need for the living Christ. No wonder then his four terrible questions: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?"—those four awful unanswerable questions—unanswerable, if the Church be unwilling in this the day of His power!

Another element in the call is our professed allegiance to Christ. We say we love Him. On the night of His betrayal He said, "Ye are my friends if ye do whatsoever I command you." Words before death are solemn words. Moreover, it is always to be remembered that He is the General of our wills even as He is the Saviour of our souls. He is Lord to command our whole life—or nothing. Let us honestly, courageously, face the great proposition of our Lord, "If any man love father or mother or wife or children or houses or lands more than me, he is unworthy of me, and cannot be my disciple." Are we measuring our allegiance by this searching test?

A Difficult Campaign

Now, of course, it is conceded that this campaign to bring the knowledge of the Lord to all the world is difficult. Plato said, "Nothing great is easy; anything worth while consumes time." Not less to bring the gospel to a land like China. But the moment we acknowledge the Lordship of Jesus Christ there is but one logical position for us to take. Always remembering that He is the Lord of the

life, our attitude should be that of Tennyson's "Light Brigade":

Theirs not to reason why,
Theirs but to do or die.

And perhaps it is ours to do *and* to die. In connection with this thought, it is important to remember that we need not be afraid of the will of God. If we are in the center of His will for us, we may rest assured that He will plan better for us than we can plan for ourselves, better than father and mother love can arrange for us.

Moreover, we should remember that our Lord is honoring us supremely in His appeal to us to accomplish the difficult. This is the noblest appeal to the finest in our nature. Lord Bacon in one of his essays says that great men of action understand a secret of accomplishing tremendous things. Why cannot we all understand it; namely, that a man trusts and loves another man, and then in proof thereof gives him a hard and dangerous duty to perform. The biographies of great men teem with thrilling illustrations of this tremendous fact which can be an open secret to us. There is no such way of honoring another man as thus treating him.

Now apply this in our allegiance to our Lord in His spiritual welfare.

Henry Martyn's Motto

Do you remember that promising young British student, Henry Martyn, who flamed his life across Persia, with his motto, "Let me burn out for God"? And old Persian Christians have told our Presbyterian missionaries, "Henry Martyn lived a very long time in a very short time." Is this not the missionary spirit taught in the words of our Lord, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit"?

If the Church is willing to die unto itself, instead of being cribbed and cabined and confined and confined within the self of its own petty interests, it can nourish the whole world spiritually.

What we need is a little more iron in our blood as Christians, the spirit that animated Captain Robert F. Scott and his companions on their journey to the South Pole, each man being willing to sacrifice himself for the other.

Livingstone's Inspiration

I do not want to leave you with the impression of hard duty done from a sense of obligation without the resiliency of joyous fealty in which it is for us to realize that in a glad response to the extent of our ability to His holy will, we gain liberty in Him, power for Him, a sense of at-one-ment with Him, and comfort unspeakable in the Holy Ghost. This is the explanation of the great career of David Livingstone.

Do you remember that when he came back from Africa to receive his honorary degree at his alma mater, all the savants of the realm were gathered at Glasgow to do him honor; also many of the great officials and administrators of the realm. There was impressiveness in his appearance, tall, gaunt, emaciated with twenty-seven fevers, his arm still in a sling from a lion's bite. There was still more impressiveness in his opening words, "Do you know what sustained me in all my trials?"

Here let me quote a footnote from the annals of the Royal Geographical Society that "in all the annals of man we have no record of a human being having endured such privations and dangers and having survived as in the record of David Livingstone." Therefore, there is much point in his question before that assembly, "Do you know what sustained me in all my trials? It was this, the consciousness that to the extent of my ability, I was obeying the last Great Commission; and therefore I could claim and receive His marvelous promise, 'Lo, I am with you always, even unto the end of the days.'"

It is this blessing that through a wise and courageous decision I covet for myself and you.

The Day of Christ

By Rev. G. H. Wertz, Brighton, Colo.

WE HAVE in the Scriptures the mention of many different days which do not mean days of twenty-four hours, but rather periods of time unequal in length. The use of the word is understood by the context of the passage where it is found. Some examples are, the Day of God, the Day of the Lord, the Day of Christ, and the Day of Man.

The Day of God may be regarded as that period when Christ shall have put down all rule and authority in opposition to Him, and shall have delivered up the kingdom to God, and God shall have become "all in all."

The Day of the Lord is that period during which the nations of the earth are to

be judged. It will witness the overthrow of all power that is opposed to God. It begins with Christ's return to earth and the judgment of the nations.

The Day of Man covers the period since man set up his government of self-will in Eden, determining to have his own instead of God's way, and it continues until Christ returns to the earth.

The Day of Christ designates the period which begins with the resurrection and rapture of the Church, and ends with the ushering in of the Day of the Lord. It is a day of triumph and rewards for Christians. It comes at the end of this age, or Man's Day, and is thought to be comparatively short. Its important features are the resurrection of

the just, the judgment seat of Christ, and the marriage supper of the Lamb.

1. The Resurrection of the Just

In discussing the resurrection, let us first notice what Mark says,

"For when they rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven" (Mark 12:25).

From this we learn only that there is to be a resurrection, but nothing about the people who are to be resurrected. If we turn to Luke, however, we discover that the just are to be raised:

"When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou

shall be recompensed at the resurrection of the just" (Luke 14:13, 14).

We know from this that the just are to be resurrected, but it makes no mention of the wicked.

Now turn to John:

"Marvel not at this: for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

Here we are told that there is to be a resurrection of the righteous and of the wicked; but we are not told when this is to take place, or whether both are to be raised at the same time.

Now turn to Revelation 20:4-6 where we read:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

We learn from this that the resurrection of the just shall take place one thousand years before that of the wicked. It is the resurrection of the just and Christ's dealing with them, to which we wish to confine attention.

In I Thessalonians and I Corinthians we have a picture of Christ coming from heaven to receive His Church. This first resurrection, the resurrection of the just, is thus described:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:13-17).

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 15:51-53).

The apostle speaks of those who died in the Lord as being asleep. This sleep means passing through death. There is

no mention in Scripture of the soul's sleeping. Christ died and rose from the dead, but we sleep in Christ. We might speak of the body as asleep, but when Christ comes with a shout, it will come forth from the grave and ascend to meet the Lord in the air, and be reunited with that disembodied spirit that Christ brings with Him. Although this resurrection includes the Old Testament saints, it is of special interest to the Church as will be seen later.

When Christ descends to the earth with His saints, and all His holy angels, in great glory, every eye shall behold Him; but when He descends for His saints with the shout, none but His followers (those who believe on Him) will hear Him and come forth from the grave. Oh, what a joy! O blessed reunion with

5:10 Paul mentions the judgment seat of Christ, and in II Timothy 4:8 he says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*; and not to me only, but unto all them also that love his appearing." The appearance of the saints before the "judgment seat of Christ" occurs also at His appearing. Thus the appearance before the judgment seat of Christ and the time when Paul shall receive his reward are at the same time—the appearing of Christ.

Before this judgment seat, all Christians shall be gathered, judged, and rewarded. They are not to be judged to determine whether they are to inherit eternal life or not. That was decided when they accepted Christ as Saviour, and assured when they were resurrected with the Church and were given the glorified bodies. When Christ was upon earth, He made the assertion that "he that giveth a cup of cold water in my name shall not lose his reward," and "he that is faithful over a few things shall be made ruler over many things." Now the time for this judgment for faithfulness has come, with the Church and no one else present before the judgment seat of Christ. In I Corinthians 3:10-15 there is revealed the seriousness of this judgment.

III. The Marriage Supper

The next great event connected with the Day of Christ is the marriage of the Lamb, spoken of in Revelation 19:7-9:

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the clean linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called to the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

The Bride, who is to become the Lamb's wife, is the Church of the New Testament. The Holy Spirit, in anticipation of this marriage, addresses the Church as the Bride of Christ, and no such statement is ever made of Old Testament saints. John the Baptist admits that he is only the friend of the Bridegroom and not the bride. "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2. See also Ephesians 5:25-32).

Thus Scripture teaches that the Church is the Bride of Christ. But a wedding that has been in contemplation for two thousand or more years would hardly be attended by the Bridegroom and Bride alone. The Word teaches there will be many guests.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

I Will Not Return

By John W. Jasper, West Monroe, La.

Some day
In my walks
I will wander
A little farther
Afield than usual,
And will not return.

I will be so busy
Gathering flowers
In the garden of God
That I shall forget
To return.

Christ and our loved ones that have gone on before! "Together with them" tells us not only of reunion, but also of recognition. To place any other interpretation upon these passages of Scripture clouds their meaning and robs us of all comfort concerning those who have gone on before.

This glorious resurrection occurs when Christ comes for His saints. But it does not necessarily follow that He will come immediately to the earth with His saints. How long this meeting in the air will last we do not know. We do know from other Scriptures that it will be at least seven years from the time of the resurrection of the just until He shall place His foot upon the earth to begin the judgment of the nations.

We have not the space to discuss in detail what will take place in this world during that period of time. But suffice to say that the Devil will be cast down to the earth, "having great wrath, because he knoweth that he hath but a short time." If you want to know what will take place among those who have rejected Christ, read Revelation 4-18. We are concerned about what is taking place in the air among the clouds, where the Church, the Bride, met Christ and received glorified bodies.

II. The Judgment Seat of Christ

In Romans 14:10 and II Corinthians

To quote Lewis Sperry Chafer,

"From this passage, it will be seen that the Bride of the Lamb does not occupy any mansions in the Father's house. He is preparing a place for her, and as certainly will come again and receive her, not unto the mansions, but unto Himself. He loved the Church and gave Himself for it that He might purchase it to himself. 'That where I am there ye may be also.'"

A beautiful description of the place

the Bridegroom has prepared for His Bride is given us in Revelation 21:9-22:5. We see from this passage that the place is the New Jerusalem coming down out of heaven and the marriage has taken place. The Bride has come into that incomparable glory of the Bridegroom. She is united forever with Him. We see not an opening in heaven, but the heavens opened and the Bridegroom with His bride and the host of angels descending

to the earth to build again the throne of David and rule in righteousness.

Satan is to be dethroned, chained and cast into the bottomless pit, and Christ, the rightful king, the King of kings and Lord of lords, shall rule and reign upon the earth. And the bride shall reign with Him, not as a subject, but as the queen upon the throne with the King. Then will end the Day of Christ and will be ushered in the Day of the Lord.

Four Illuminating Prepositions

By Rev. G. F. Fox, Victoria, B. C.

THE nouns of the New Testament that have to do with our salvation are very precious. Love, faith, mercy, redemption convey volumes of meaning to our grateful hearts. But even those little words we call prepositions are pure gold.

Nouns name things, but prepositions link them together like a hinge on a door, or the coupling between two railway carriages. The carriage could not be drawn without the coupling which connects it with the engine, and the prepositions of the New Testament link us through Jesus Christ to God. That is why they are so interesting and precious to us. If we did not have them we might know about Calvary, but we would not know Calvary was for us. We would not see how that great act of redeeming love could connect us with an unseen God. It is these links, so small yet so vital, that set all doubts at rest as to our Saviour's love for sinners, and show that His salvation accomplished on the Cross was personal in its application to every needy heart.

The cases where the preposition is used in the New Testament in connection with Jesus and our salvation are too numerous for separate mention, so we confine ourselves to the most important that relate to the great doctrines of justification by faith, the washing away of our sins by His blood, and His intercession for us.

I

Christ is *for* us. "If God be for us who can be against us?" (Rom. 8:31). Never did a word of three letters have a wider or more blessed significance. How do we know that God in Christ is for us? Because "while we were yet sinners Christ died for us" (Rom. 5:8). Oh, men and women, ponder that wonderful truth anew! The Lord of heaven and earth is not your enemy, He is your friend, utterly and altogether upon your side with all the powers of heaven and earth to assist you. How this thought lifts the cloud of gloom from our minds, and bids us look up in hope.

But someone fearfully says, "That is all right for good people, but I am not good. My trouble is that in spite of all my struggles conscience convinces me that I do not please God." Then, friend, here is a special word for you: Christ did not

die for His friends but for His enemies. "When we were yet without strength"—that is, you in your sin and your struggles—"Christ died for the ungodly." The preposition points the amazing fact. So if your heart is treacherous, your life inconsistent, your efforts after holiness baffled by the world and the flesh, remember that great love and great sacrifice He made for you.

The apostle Paul goes even further in his testimony to the work of Jesus Christ on our behalf. He declares, by inspiration of God, that Christ both died and rose again and now intercedes—all for us. Every time the preposition is used the wonder grows. It was not merely a demonstration of God's power for which He was raised up, but it was expressly for me, he declares, for sinners like me that we might know a resurrection from the dead such as He had. Jesus was raised up so that I could be raised up. Can you believe that? Can you take in the love and the goodness of the Father behind it?

II

"Put ye *on* the Lord Jesus Christ," challenges Paul (Rom. 13:14). Here is another vital preposition. To have Christ garbed upon our spiritual man is as necessary for our sanctification as to have Christ for us for our salvation. The one speaks of liberation from sin, passing from death to life; but this preposition speaks of a character to be added bit by bit after Christ's blessed redemption has cleansed the soul and our names have been entered into the Lamb's Book of Life.

"Put ye *on* the Lord Jesus Christ," make no provision for the flesh to fulfil the lusts thereof." One might imagine no Christian washed from sin at such a cost would ever want such a warning, and yet such is human nature, and such the power of the tempter that this warning is only too badly needed.

When we put *on* Christ we put on His power, His wisdom, His holiness. We experience the wonder of His joy within us. Who would not therefore want to put on this wonderful Jesus, who is our robe of righteousness, our complete covering from all assaults and all defilements?

III

Now comes another marvelous preposition, that little word *in*. Just two letters,

but what worlds they stand for! What a difference it makes to be *in* the kingdom of light and not just outside the door! What a difference to be in the Father's love and not among those under His wrath and condemnation! The secret of the sublime fortitude and unique achievements of the greatest apostle and most wonderful Christian who ever lived was just this. Christ Jesus was in him, inspiring, sustaining, sanctifying, an ever-present reality, the hope of glory. And it is Christ in us which constitutes our hope of glory also; for though He were for us we might go wrong in seeking to follow Him. We might follow in a selfish, interested spirit; in a legal or a ritualistic spirit. But Jesus has met this my difficulty also by taking up His own abode *in* my heart. The Holy Ghost He has given me is the Spirit of Jesus, His own self. Now not only is the way His, but the spirit of the wayfarer is His also.

How wonderful is this "Christ in you" thought! It means, God's own presence, His love presence, His power presence, like a great bank account, is within you. He is in you with all heaven's resources to draw upon. People are "air-minded," but here is something better; be "God-within minded." Think of yourself as the very temple wherein the Spirit of God dwells. "Greater is he that is *in* you than he that is in the world." That is fact. In this strength you may meet every ordeal, every trying task with a smile that means victory.

IV

In closing let me just mention one other great preposition—*with*. "Lo, I am with you always, even to the end of the world" (Matt. 28:20). How sweet that assurance is! And how complete that last preposition makes the circle of Jesus' blessings and provisions for the soul.

"No, never alone, no, never alone;
He promised never to leave me,
Never to leave me alone."

The valley of humiliation would be thick with gloom without Him, the mountain tops of fame would be bleak, success an empty thing, and temptation the certain herald of disaster. But "thanks be unto God who giveth us the victory through our Lord Jesus Christ," He is with us always "even to the end of the world."

A New Rendering of Psalm 137:9*

By Rev. W. M. Christie, D.D., Haifa, Palestine

THE most disagreeable, we had almost said "offensive," of the Imprecatory Psalms, is 137, and the climax is reached in the last verse, in which our English version pronounces a blessing on such as should dash the sucklings of the enemy against the stones. These Psalms of imprecation often make a painful impression on the Christian conscience, but we must remember that these formed a stage in "the shining more and more unto the perfect day." They gradually took vengeance out of the hand of the private individual, and finally helped to do away with the avenger of blood. They appealed to God as the Righteous Judge, and placed the vindication of righteousness in His hands.

Still, in their form and wording they are far from the New Testament spirit, and many pious souls have expressed the wish that such words had not been set down as part of the revelation to Israel. They could think better of the inspiration of Old Testament Scripture if these things were not there. And all this is applied with increased emphasis to that particular verse where the innocent sucklings are the sufferers.

What Does the Passage Mean?

It becomes us then to ask what the passage really means, what the writer actually wished his readers to understand; and we think there is something to be said for a very different rendering of the words. It is true that the English version agrees with the Seventy, the Vulgate, and the Aramaic Targum, but we must remember that these translations were made when bitter enmity incited the Jew to treat Edom in word and deed with harshness, and very

*Mrs. S. B. Rohold writes us that this suggested change was an outcome of a visit to Petra by her late husband and Dr. Christie some years ago, both of whom agreed that it was an improved rendering of the verse.—Editors.

seldom indeed have our translators or revisers ventured to differ from these great authorities.

We think this last verse of the Psalm has to do with Edom. In the earlier verses (1-6) statements are made regarding Babylon, most prominent on the horizon when the Psalm was written. Edom is dealt with in the seventh verse. The desire for retribution on Babylon is expressed in the eighth verse, and it seems only natural that something of the same nature should be said concerning Edom in the concluding verse.

Now when we examine the Hebrew text we find that the last word is Sela. This might be translated "rock," but it at the same time represents the name of the capital of Edom, now designated Petra. We find it named in II Kings 14:7 as *has-Sela* with the article, and in Isaiah 16:1 without the article. It seems to have been used in both ways. Parallel cases of place names with or without the article are numerous. Here in the Psalm the definite form is used.

Again the Hebrew word *mippetz* is hardly that right expression for "dashing" against the rocks. The underlying idea is rather that of dispersing or scattering of the fragments of something. The proper word for the English given in the Psalm would be *rittesh*, a form found in Hosea 10:14, and clearly with the meaning of "dashing to pieces."

The Word Has Other Meanings

Then the Hebrew word that is represented by "little ones," or "sucklings," may have other meanings, according to the pointing accepted. We are by no means bound by the vowel of the Tiberias rabbis of the eighth century. Their work was magnificent, but we are sometimes in a position to amend it.

The same consonants can very well, with

slightly different pointing, be translated "thine evil doers." This appears in participial form in Lamentations 1:22, and with the meaning "doing evil to them." Then there is another root which would produce a word of the same pointing as "evil doers," and which would mean "thrusters-in" or "intruders." It appears in Job 16:15, where we would translate, "I have thrust my horn in the dust."

Edom Is in Mind

In view of those remarks we feel bound to conclude, quite apart from the "offensiveness" of the language, that the English versions do not give us the best translation. The conclusion of the Psalm requires a reference to Edom, and we believe Edom's capital to be named, though hitherto unrecognized. The conditions, too, on the return from the exile, were such as called for very special reference to and dealing with Edom. Just before this period the Edomites had manifested special hostility to Israel, and had invaded and taken possession of Southern Judea (Obad. 11, 14; Lam. 4:21; Ezek. 36:3). One of the first things the returning exiles would desire would be to recover their lost territory. We think that desire is here expressed in this last verse of the Psalm as we translate it:

"Happy is he that layeth hold upon
And scattered thine intruders back to Sela."

At the same time we have no objection to alternative words for "intruders." We might translate "invaders," "evil doers," or even "gleaners" or "youth," though for this last *bachurim* would have been more suitable. At all events we think the Psalm, even in its last verse, may be rescued, and in some of the varied circumstances of life afford a suitable expression for Christian sentiment.

Psalm 137: 9 in Metre

By Rev. W. M. Christie, D.D.

Oh, happy is the man who takes
Our country's foes in hand,
And scatt'reth back the invading hosts
To Sela's mountain land.

The above translation is much closer to the Hebrew original than most of the translations in either prose or verse.

It takes exactly from the original the words "happy," "man who takes in hand," "scattereth," "invading hosts," and "Sela"; while "our country's foes" is clearly implied after "takes."

August, 1932

If desired "Petra" could be substituted for "Sela" in the last line, that being the modern name of the Old Testament Sela, the capital of Edom.

These lines fit quite well into the rest of the "Scots metre version" and can be sung in continuation to the same tune.

WHEN RADIO ADVERTISES DRINK

We now have the radio and the movies as advertising agencies. If the trade in drink is again legalized, we shall have these agencies prostituted to the cause of drink.

They will be used by the drink trade as they are now used by other trades as a means of popularizing their wares. The fact that the per capita consumption of intoxicating liquors continued to increase until local, state or national prohibition began to give the educators for temperance a little advantage, made it seem that, before prohibition, the educators for intemperance had the advantage. What would happen if we again had the commercialized trade in drink legalized, with these new agencies at their disposal for advertising and selling their commodity?—Prof. Thomas Nixon Carver, Harvard.

Missionary Department

William H. Hockman

WHO FOLLOWS IN HIS TRAIN?

How strangely the heart is sometimes moved at the sight of a simple relic or souvenir connected with some great life or event! A little piece of wood is placed in our hands, and our emotions are stirred to the depths, for it bears this simple inscription: "Part of the tree under which Dr. Livingstone's heart was buried."

Instantly we seem to be on sacred ground, and our imagination carries us away to that little village on the shore of a great lake in the heart of a continent as yet unknown to the rest of the world, where, on bended knee, the weary worn-out body released one of the bravest and most devoted souls that earth has ever seen.

And we recall how that little company of devoted followers affectionately and tenderly cared for the mortal remains. They felt sure his heart belonged to them—and so they buried it in a deep hole at the foot of a tall myula tree in the center of the chief's village. On the bark of the tree a fitting inscription was rudely carved; and then the little procession, headed by Wainwright, Chuma, and Susi, started on that memorable nine months' journey to the coast. And such a journey! Through jungle and swamp, rivers and highlands, despite wild beasts and hostile cannibals, they faithfully and painfully plodded on, until the precious burden was placed in the hands of white men who would carry him back to his native land.

Sharers in His Sufferings and His Glory

And when the greatest honor Britain could do one of her distinguished sons was accorded the missionary explorer, and his remains were laid to rest in the nave of Westminster Abbey, Wainwright, Chuma, and Susi were there. In a very real and beautiful way Chuma and Susi were the first fruits of that marvelous harvest to be gathered by the great company of whom Livingstone was the pathfinder and forerunner.

Of that little company whom Livingstone bound to himself with such tender yet strong chords of love, all have passed on save one solitary survivor. Matthew Wellington, the last of the helpers, is living near Mombasa on the East Coast. His picture, like the little block of wood, stirs our hearts afresh with the memories of that unselfish soul constrained by the love of Christ, who poured out his very all, like a broken bottle of fragrant ointment, at the feet of his Lord.

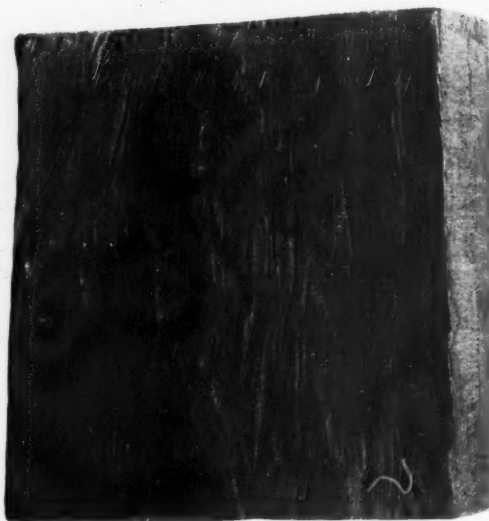
With Africa now wide open and every corner accessible, with plaintive calls coming from scores of unreached tribes hungry for the Word of Life, where are the young men who will step forward and follow in Livingstone's train?

THE SCUM OF THE EARTH

A recent experience of Mrs. Mary Dawson's (missionary in connection with the



Matthew Wellington, the only surviving member of Dr. Livingstone's helpers



Part of the tree under which Dr. Livingstone's heart was buried

Ceylon and India General Mission), while casting a revealing light upon the spirit of pride and contempt inherent in Hinduism, also provides a striking and up-to-date commentary on Paul's words in I Corinthians 4:13: "We are regarded as the scum of the earth (the dregs of the world) even to this hour."

Mrs. Dawson writes:

"We walked slowly along, looking for a likely audience, and saw peeking through a trellis work a crowd of beautifully dressed, bejeweled women, eagerly beckoning to us. We gladly responded and turned into the outer courtyard of the house. We

were seated upon a cement elevation which had been occupied by a bride and bridegroom during the few days previous. Doubtless the messengers were of more interest than the message to the ladies, but here was our opportunity. They listened well while we told them as simply as we could the gospel message—of our sin, of God's love and holiness, and of His grace in making a way for sinners to become clean and holy and fit for heaven. They were touched as they heard for the first time of the death of the Lord Jesus.

"With a prayer for God's blessing we arose to go, but were begged by the lady of the house to come inside and have coffee. We gladly accepted, feeling it would bring us closer to them, and we were taken to an inner courtyard, not actually in the house. After washing our hands, we were served on the floor with food from a plaitain leaf plate and with coffee. After we had eaten, we were given a lump of cow-dung and some water, and asked to clean the floor where we had eaten. We, being Christians, are outcasts, and had defiled their very high caste floor, but cow-dung would remove the defilement! Please pray that the message may open their eyes."—*Darkness and Light.*

OPEN HEARTS IN CHINA

"One of the happy surprises of our return to China has been the more pleasant attitude of the Chinese in general toward the foreigner. Much of the antiforeign spirit of the evacuation years has disappeared, and we meet with friendly greetings everywhere. On nearing our old station we were met by school boys and girls and many of the Christian men and women who had come out to give us a hearty welcome home. It was such a joy to meet them again after our more than two years absence.

"Shortly after our arrival we had our annual conference. The Church leaders asked me to be the speaker. The Christians gathered in good numbers, and the Lord was with us in blessing. Many confessed to sin and coldness in their lives and sought the Lord in forgiveness. Our souls have been filled with joy as we have met fathers, mothers, sons and daughters, also grandchildren, who have put away their idols and are now singing praises to God. Even the smaller children of recently converted parents can sing hymn after hymn of praise to Him who loved them and gave Himself for them.

"There is much to encourage and to praise God for; but there are also difficulties. A poor Christian widow with four young sons has suffered at the hands of her fellow villagers. Having special idolatrous gatherings they demanded that she must pay her tribute to the idol. The believer said she could not pay, being a Christian. She pleaded with them, assuring them that she was willing to pay a double share to road or bridge improve-

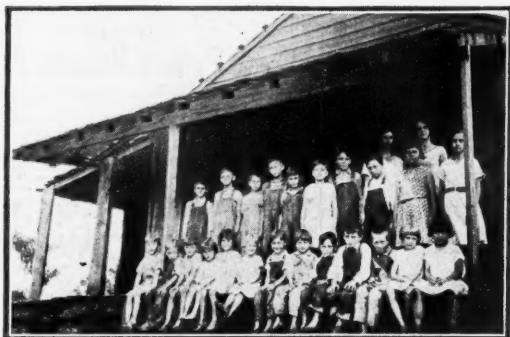
Mountain Children Are Eager for Testaments and Gospels

Teachers are Calling for Thousands of Scripture Portions and Moody Books

In a single mountain county of Kentucky ninety-six school districts report no Sunday-school! In this county alone there are believed to be more than 7,000 children without any Christian training.

Public school teachers are stirred with the sad spiritual neglect of their pupils. One writes: "I'm a teacher in the mountains of Kentucky where a Bible is scarcely known. If you have anything in the way of books I could use in the rural schools I would be so pleased to have them. There isn't a child in my school that knows what a Bible story means!"—D. B.

A wonderful opportunity is open to us to reach this and other counties with the Gospel message in print through the public schools. Probably 10,000 children and as many more home folks can be quickly evangelized with Gospels, Testaments and Moody books for children on the way of salvation. The Gospel books will be used as supplemental readers in the schools and afterwards circulated among the adults.



Unless the Gospel is given through the printed page to such underprivileged children as these how are they to know the Way of Life?

Remarkable Interest in Bible Memorizing

Children are eager to earn Testaments by memorizing choice salvation texts. Last school year over 20,000 children engaged in storing the Word of God in their minds. Teachers reported marked changes in the conduct of their pupils. Many children expressed their desire to become Christians. In some districts revivals followed and Sunday-schools were organized.

Won't You Have Some Share

in planting the seed of eternal life in the minds of mountain youth?



50,000 other mountain children as bright as these await the opportunity to earn Testaments by memorizing Scripture

How God Uses the Printed Page

West Graham, Va.

The children are delighted with the stories. Some have read practically all the books. Twelve have accepted Christ as their personal Saviour. Fifteen have memorized the required selections to obtain a copy of the book of John.—J. L. B.

Amissville, Va.

One little boy in the third grade who memorized the tract "Four Things That God Wants You to Know" and read the Gospel of John clear through in order to secure a Testament said: "The reason I worked so hard to memorize this is because I wanted a book that would teach me how to be saved."—S. R.

Piedmont, W. Va.

Words cannot express my deep appreciation for the Testaments. If you could have seen the children's happy faces when I gave them the books, I think you would have felt fully repaid. In some of the homes into which the Testaments went, there was no other book concerning religion—not because the people are unbelievers, but simply because there was not money to buy anything of that nature. The parents were as pleased as the children. They also eagerly read the books you sent to us at the beginning of the year.—Y. McH.

There Are Some We Cannot Reach without Your Help.

It costs only ten to fifteen cents per child to provide Moody Colportage books, Scripture portions and Testaments. How can a few dollars, or a few cents, be invested with greater assurance of eternal dividends? \$5.00 will supply books and "portions" for an ordinary school. \$1.00 will supply seven well-bound Testaments.

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ments (a common practice amongst pagan people for attaining merit). But the community leaders were adamant. As she still refused they took away her cow. No food was given it. Some friendly villager secretly took a little straw for the beast, but this could not easily be repeated. Evangelist Li paid a visit to the head villager, but he refused to listen, and it seemed as though the cow would starve to death. After prayer and consultation with the Church council I decided to pay a friendly visit to the chief of police, whose mother is a Christian. He sent men with orders for the cow to be returned. We are grateful for this help, as religious liberty is one of the promises of the national government of China."—Rev. Arthur Moore, in *China's Missions*.

HAPPIER DAYS IN KENYA COLONY

Sad have been the days of testing through which the infant church in Kenya, East Africa, had been called to pass, with

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"I finished reading your book yesterday and will give it review in an early issue of the paper. It is good and very timely. I sincerely trust it will help you in realizing your aim in offsetting the radical pre-millennialism of the Rusalites and Adventist. I appreciate the fine way you have grouped the scriptures in your discussions. I hope many of the fellows who are calling themselves Pro-millennialists may study it."—John D. Freeman, Ed. "Baptist and Reflector."

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the powerful revival of rank heathenism in the community, manifesting itself in sinister threatenings, open opposition, and secret violence. The shocking murder of one of the missionaries, Miss Hulda Stumpf, some two years ago, is still fresh in the minds of all our readers, and the reports for many months gave us a picture of scores and scores of believers absenting themselves from worship, withdrawing their children from mission schools, and more or less lining up with the powerful heathen organization known as the Central Association, which stoutly and blatantly set itself to stamp out the Christian Church and sweep the whole community back to primitive heathen beliefs and practices.

But we are thankful to be able to announce that a turn in the tide has come. The reaction can be gauged by events in such an important center as Kijabe, where the Africa Inland Mission has a long established work. Quoting briefly from a communication from Miss Emma Mathys: "Time and space will not permit going into details, but I may briefly give you a resumé of some of the wondrous things of the past four months.

"The average attendance at the Sunday morning service is 370 and at the evening service 260. At our monthly day of prayer some 200 attend, while our church membership is again 155. Some 100 accepted the Lord during the past few months and are enrolled in the catechumen's class, while 25 have returned into fellowship with the Lord and the Church. On Easter Sunday 15 were baptized. An increasing interest in the Sunday School is manifested by the growing attendance, which now averages 250. Recently two new classes have been organized. Our hearts have been rejoiced and our faith strengthened to continue in prayer with greater confidence for others, because of the return to Christian fellowship of Jacob Mwangi, and our cook Mathu, who had been out of fellowship for a period of two years, and for whom much prayer has been offered. Jacob made the statement, 'God has been beating my heart'; and he showed evidence of much distress, but is again happy in the Lord."

STILL THEY RAGE!

In a recent issue of the MOODY MONTHLY appeared a picture of the remnants of a bonfire of Bibles held by a Romish bishop in Bolivia. It will be recalled that the bishop exhorted his followers to bring in their firewood and burn the Protestant missionaries. They were not quite bold enough to literally carry out such an act of violence, but they have not lost opportunity to make plenty of trouble for the missionary and the little group of converts. Charles H. Larson writes:

"At Easter time the fanatics tried to lay hands upon us because one morning they found that the big cross which had been placed on the high hill back of the town had been taken down. They accused us of stealing and destroying it. We have never heard what they said when they learned that it had been moved to a lower place nearer the town by order of the singer of the Romish Church. But fanaticism is hot

headed and blind, and we recalled the words in Proverbs 14:22, 'Do they not err that devise evil?'

"Quite a stir was caused in April when we baptized eleven of the believers. We had to go about a mile out of town to the river for this service, and nearly three hundred persons attended. You can well imagine the thoughts of the enemies of the gospel that day. And not only their thoughts, but the many things they said. Some would even have liked to stop this event, but did not dare to try it. I had to administer the baptism in a swift and muddy river, but it was all worth while."

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COMMUNISTIC TERRORISM IN CHINA

Writing in *China's Millions*, C. A. Bunting, of Kanchow, tells of some further experiences at the hands of the communist army that has so long afflicted and tortured the Province of Kiangsi:

"We have just emerged from a twenty-five day siege. We were straightly shut up on February 4. All gates were closed and sandbagged, and each day since then have been surrounded by thousands anxious to gain admittance to kill, rob, plunder, and hold for ransom. Again and again have desperate efforts been made to gain entrance. The gates were mined, and when an explosion took place a rush was made to enter through the breach, but each time this was met by the withering fire of machine guns, and the numbers of dead and wounded of the attacking forces must be high. Sniping at the city walls has been kept up day and night, and not a few soldiers and others have been killed.

"This invasion has cost the city much. It began just two days before the lunar new year, a time when everyone hopes to purchase something extra for the holidays, and when all the shops are as well stocked as possible. The rich suburbs lying outside the city wall, with all they contained, fell into the hands of these communists, and for the first few days they were busy loading this loot on boats and sending it up river into Soviet territory.

"As the siege continued there were daily calls for things necessary for the defense of the city. Almost every day a man with a gong went around requesting that every household should prepare so many bags of sand or earth and deliver to such and such a place. This all did loyally, and thousands upon thousands of these bags were filled and delivered. Then bricks for defense and repairs were needed and the gong man would announce that each house was to deliver ten bricks apiece at such a gate. Again it was done; useless walls and even houses were torn down for the bricks, and some temples were also requisitioned.

"On the morning of March 7, the troops started operations about two o'clock in the morning, and within a few hours had captured over a thousand prisoners, with all their arms, machine guns and other munitions. The movement was such a surprise and the ruses so successfully planned, that nothing leaked out regarding their intentions. The battle was severe, and as the sun rose there was a perfect din of guns. But the night following we slept soundly for the first time in over a month. During all this time we have been entirely without any mail, though the last two days have brought us a few local letters."

A NEW SONG IN THE HEART

When the missionary first settled in Peroland (African Sudan) many a moonlight night as he sat in his deck-chair with the smoke from the campfire curling lazily about him and keeping the mosquitoes somewhat at bay, his thoughts had musical accompaniment, and the rhythmic beat of the tom-toms throbbed through his soul as he wearily contemplated the seeming futility of the efforts of the day just past.

Down from the hillside would come snatches of heathen songs sung with the strength of hundreds of throats. If the night were sufficiently still, the clanking of the iron anklets encircling hundreds of black shuffling feet could also be heard. And underneath and basic to it all, the tom-toms beat rhythmically on, sounding a death knell to the hopes of the missionary.

In the daytime scores of people danced passing the missionary's humble dwelling, keeping step with the tune they sang as they went to and from the fields; and within ear shot of the missionary's home there were often groups of hoers singing as they worked. But the missionary did not have to be there long to discover that when the Pero sings, the song is one of the lips only, and there is no song within his heart.

By and by, one day the missionary's steps were arrested, as he walked down one of the winding native paths, by a song issuing from a nearby corn-field. Parting the stalks of corn, he made his way through to greet the singer, and found a small lad with his face uplifted toward the sky, singing with both heart and lips:

"Come to Jesus,
Come to Jesus,
Come to Jesus just now.
He will save you,
He will save you,
He will save you just now."

The little lad's feet were not dancing, it is true, but his spirit danced through his eyes. The missionary was encouraged.

What of today! Dancers still dance on moonlight nights, and the sound of their voices in song still comes down off the hillside as from a great antiphonal choir. And singers still go dancing to and from the fields. But others now go to and from the fields singing gospel hymns. Other songs too, float down on the evening air coming from scores of throats, and these songs bring to the missionary encouragement and cheer. As he hears,

"Hallelujah, 'tis done!
I believe on the Son;
I am saved by the blood
Of the crucified One,"

he realizes that the Christian lads who are leading in this song service are singing from their hearts.—M. V. Walter, in *The Light Bearer*.

Our Work MUST Go Forward

In the light of the Gospel command what is your responsibility toward India's 351 millions?

"Lord, what wilt Thou have me to do?"

In our territories alone are 1,000,000 precious souls for whom Christ died, and obeying God's call to GO FORWARD efforts are being made to enter other unevangelized areas.

"Whatsoever He saith unto you do it."

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Rural western Canada has vast Gospel-neglected areas in each of her four great Provinces. Thousands of organized public school districts are without any Gospel witness. Tens of thousands of children are outside the reach of church or Sunday School. Doors are open on every hand and many are eagerly responding to the Gospel call. Men are offering themselves for this pioneer work. But funds are wanting. Will you help us reach these "otherwise unreachable"?

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The author is an evangelist among both Jews and Gentiles at the present time and has been actively engaged in several Bible Conferences throughout the country. Open for engagements, Conferences and single meetings.

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

THE GREATEST NEED OF OUR EDUCATIONAL SYSTEM

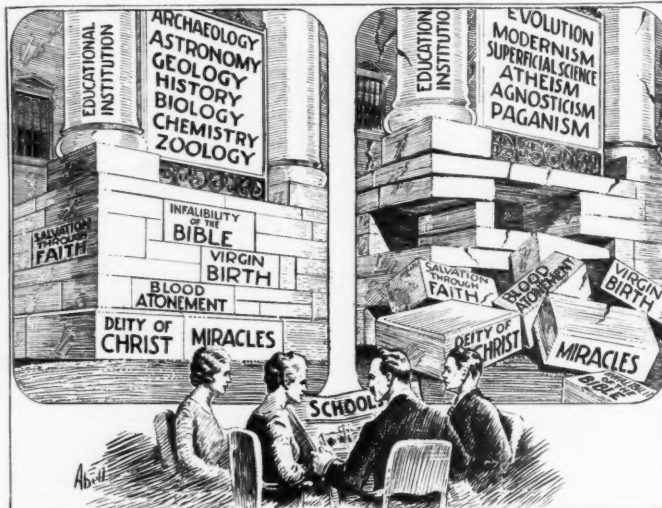
In a recent address, Rev. Dr. Malcolm James MacLeod spoke of "The Greatest Need of Our Educational System Today." He said: "Teachers are often engaged not because of their inspiring influence as teachers, but because they have written a treatise on some scholastic research and got a doctor's diploma for it. As far as religion is concerned, lots of these men don't believe anything. Oftentimes they ridicule the teachings of the Church. By slur and innuendo they create a cynical atmosphere in their classrooms that is more damaging than anything Tom Paine ever wrote. Scholastic honors are everything. Moral training doesn't matter; as for religion, it simply does not count. The greatest need of our educational system today is Christian teachers. It seems to me that one of the blots upon our American universities is the exclusion so largely of spirituality as one of the great facts of the world from the education of the young. We admit Darwin; we admit the philosophers; we admit all kinds of scientists, and I think this is right. There is no study that ought to be excluded. We teach the life of Washington and his work; we study the life of Lincoln and his work. But for some strange reason we exclude Jesus Christ and His wisdom from the curriculum. And yet the fundamental fact is—and it is unquestionable—that the influence of Jesus has been the greatest influence in the upper movements of mankind." If Christ were enthroned anew in all our colleges and universities it would not be many years until we had a new America, and the spiritual leadership whose lack we so bemoan would be ours to lead America and to lead the world into possession of that kingdom which is the goal of God and of all who share His dream.—*The United Presbyterian*.

THE EXPLOITATION OF YOUTH

The business of mass propaganda began seriously with the German theologians and spiritual intellectuals flooding the world with their weird ideas, and leading the nations into a welter of propaganda from which the truth emerged only piecemeal. When Russia in 1923 took over the minds

and souls of her children, certain American commercial interests recognized the juvenile field as one easy to exploit for profit; and they have outdone themselves. The older scorn for taking money away from the children is about unknown in the advertising profession. If you would know how the beast "croucheth at the door" of youth, ask of the movie producers who have capitalized the beast. If you would learn the insidious, seductive approach to the mind and will of youth study the cigarette advertising. If you would realize how con-

IN CHOOSING A SCHOOL LOOK TO THE FOUNDATION



If thy foundations be destroyed, what can the righteous do—Psalm 11:3

scienceless greed can make otherwise decent business men, even in the face of innocence, watch the exploitation of youth today. Mass movements to capture their support are keenly awake and we must be equally so. Communism, alcoholism and commercialism have captured much of our literary machinery, already, and all of that lower literary stratum, the "intelligentsia, so-called." They ride with loose rein, these three, among our youth, and heed not whom they trample.—*Western Recorder*.

LIVING YOUR OWN LIFE

Rebellion of youth often begins with the statement, "I must live my own life." Verily it is true we must live our own lives. We must be ourselves, and no one else in our own generation. Grandfather's life or grandmother's life was a good one in its day, but no one today could reproduce it, nor even wish to. In a sense each generation must remember that it must make its own choices and produce a life

in many respects different from the preceding generation. In so far the protest of youth may have some sound reason.

But "one's own life" has very decided limitations. No one may live his own life regardless of others. Every criminal tries it. Everyone who tries it reaches trouble and failure. One man skilled in his profession attempted it. He was no criminal, but he was desperately lazy. From a promising man with fine practice, he lived his own life until he was a pitiable pauper, unkept and unwanted. His wife left him, and nobody blamed her. People came to avoid him, and he was fatally stricken at last in his miserable quarters, alone. He lived his own life, favoring his own laziness, became an unsocial being, upon whom all people looked with disfavor and pity. It was not a happy life, nor a useful life. It was not flagrantly wicked, there was no gross vice, but he neglected all others for himself.

Nor can one live his own life apart from God. Indeed, plenty of people think it quite possible, but no greater mistake can be made. "It is he that hath made us, and not we ourselves." None of us can escape God any more than we can escape the air we breathe. "Whither shall I flee from thy presence?" It just cannot be done. So living one's own life properly, we do not say, "Today or tomorrow we will go into such a city and continue there a year and buy and sell and get gain"; but we say, "If the Lord will, we shall live and do this or that." Living one's own life apart from God is also vanity and vexation of spirit.

Paul lived his own life, but it was a life hid with Christ in God. His life was not his own, for he was "bought with a price," but it was all the more his own because he did not live, but Christ lived in him. Live your own life, indeed you must, but live it by faith in the Son of God, who loved you and gave Himself for you.—*The Presbyterian*.

THE GLORY OF HARD TIMES

Hard times have a glory all their own. There ought to be glory enough to go around, then, in these days. If there are any individuals anywhere who are not feeling the pressure of hard times, *The Globe* does not know of them. From kings and presidents to the humblest and lowliest, unusual hardship is the common experience of all. There is always a challenge in hard times. Any one can go down hill; the man who can push on up hill while the tug is all the other way is a man to tie to. And it is a matter for congratulation that in every land today there are countless

Moody Bible Institute Monthly

numbers of people, men and women and children, who have said to themselves and to one another that they are not going to give in or give up because of the unprecedented difficulties that face us all. They are doggedly holding their ground or courageously pushing ahead. This attitude, not unusual but far more prevalent than we may imagine, is in itself one of the glories of hard times. Such times bring out the best in human nature—even if, in other cases, they may bring out the worst.

Another glory of hard times is the spirit of mutual helpfulness that shows itself. People are more patient with one another; they know, from their own experience, something of what others must be enduring, and harsh or critical judgments are not so likely to be heard. The old proverb that "misery loves company" may have a touch of cynicism in it; but it expresses the fellow-feeling that comes out in times of peculiar stress and uncertainty.

Human resources are likely to be discovered, in days like these, to a degree never before experienced. Men find in a new way what they can do for themselves and what they can do for their fellows. We are all too prone to live on the surface of things; hard times force us to go deeper and tap riches that we may not have realized were there. So tribulation and affliction often mark times of rich discovery.

They strip away, also, many ideas we once held as to supposed necessities of life—we find now that many of these are not necessities at all, but luxuries that can quite well be spared. The important difference between what we want and what we need comes out in a new and shining way.

But, far beyond and above all these human glories of hard times, there is a blessing that is not human but divine, not temporal but eternal, which may be had by all who seek it with their whole heart in days of darkness and difficulty. It has been demonstrated over and over again through the centuries that men often come to know God in adversity as they never could in prosperity. Hard times often drive us in conscious weakness and helplessness to God—and that is glory indeed.—*Toronto Globe.*

4,143,911 COPIES OF CHRISTIAN LITERATURE DISTRIBUTED

The thirty-eighth annual meeting of the Bible Institute Colportage Association, founded by D. L. Moody in 1894, was held in Chicago on June 27. The reports showed that the activities of the Association during the past fiscal year resulted in the publication and world-wide distribution of 4,143,911 copies of Christian books, Scripture portions and gospel tracts. Eight languages are employed in its publications. Much of this literature was sent free to patients in 1,000 hospitals, to inmates of 1,200 prisons, and to those in the out-of-the-way places of this and other countries. About 12,800 boys and girls in the southern mountain schools received a New Testament as a reward for memorizing choice Bible portions. The Association has several hundred part-time volunteer colporteurs. A gospel auto is maintained and those in charge of it have placed Christian literature in many homes in Illinois, Georgia, and Florida

during the year, besides conducting open air services and speaking in churches, missions, jails, prison camps, Sunday Schools, high schools, and young people's societies. More books and tracts have been sent to Spain and Brazil in the Spanish and Portuguese languages than ever before, and these countries are really new doors of opportunity for the Association. The officers elected for the ensuing year were Frank F. Taylor, president; Henry P. Crowell, vice-president; Aymer F. Gaylord, treasurer; and William Norton, secretary.—*Bulletin.*

AN APPEAL TO THE FEDERAL COUNCIL OF CHURCHES ON BEHALF OF CHRISTIAN JEWS (Abridged)

WHEREAS, We have learned of a widespread campaign on the part of liberal Judaism to depreciate and misrepresent the actions and motives of Hebrew Christianity in America;

And WHEREAS, At recent conferences and seminars between Jews and Christians under the auspices of the Good Will Committee, sponsored by the Federal Council of Churches of Christ in America, as well as in articles by leaders of this movement in the public press, statements and reports

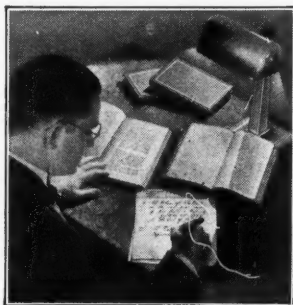
have been made, accepted and endorsed, without the slightest investigation;

And WHEREAS, Those statements and reports contain accusations and slanders of Jews against Christian missions and encourage Jews in their belief that whatever Jesus Christ may be for Gentiles, the Jews do not need Him as their Messiah;

And WHEREAS, Those statements and reports reject Christ's authority and commands to "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19), and to teach that "it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47); therefore be it

RESOLVED, That we, the officers, members of the Hebrew Christian Alliance of America and heads of missionary organizations, assembled at our eighteenth annual conference in the city of Boston, Mass., May 18, 1932, do hereby earnestly protest and in the interest of religious liberty appeal to the executive committee of the Federal Council of Churches of Christ to cease lending its support and approval to this movement aimed at the integrity of Hebrew

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Christians and the efficacy of the transforming power of Jesus Christ.—Minutes of Annual Conference.

ASSOCIATION OF REGULAR BAPTISTS

The meeting announced for May 15 began with a good attendance at the Belden Avenue Baptist Church, Chicago. The opening sermon was by the pastor, Dr. Fulton, on "Old-Fashioned Baptists."

It isn't necessary for anyone to get the impression that the General Association of Regular Baptists is something new. Regular Baptists have always stood for the defense of their independence, and have formed Associations and Conventions whenever it seemed to be for the good of the cause, and now that there are hundreds of churches throughout the country unwilling longer to endure the overlordship of the Northern Baptist oligarchy and the inclusive policy, it is in order, according to Baptist usage, for these churches to associate themselves together in this fellowship so that they may carry forward their missionary undertakings and defend the principles for which Baptists have always stood.

The question may be asked as to the need for this change now proposed in name. The Bible Union was largely an organization of individuals, and widely felt to be inadequate for the needs of our day, therefore it has been considered wise to change the name of the representation so as to conform to the Baptist usage of all time.—*Baptist Temple News*.

ACTING OUT A PRAYER

The convention began each day with a prayer. The clergyman arrived with a written prayer and spoke it at the top of his voice into a battery of microphones. Directly behind him stood a stenographer recording the prayer. All about him in the press sections were photographers perched on the tables taking flashlights. From the gallery flood lights for the moving pictures threw a fierce glare upon him as he prayed. Within fifty feet of him were reporters placidly working on their typewriters.

There was little pretense that the convention was praying; it was acting out a prayer as part of its scenario.—Walter Lippman, on the Republican Convention.

FARM WORK FOR THE UNEMPLOYED

In the spring of 1931 a 480 acre farm was given to the Chicago Christian Industrial League by Miss Ella M. Norton, of Norwich, Conn. The League has been operating in and about Chicago for twenty-two years dealing with the problem of the aged, crippled, handicapped, and unemployed men—always a difficult task. The method used has been that of collecting and repairing discarded materials by these men, enabling them to earn their keep and thus maintain self respect. The new farm afforded the opportunity to provide employment for a large number who because of age or disability have found it difficult to secure positions elsewhere. These men

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by occupation have been morally and physically strengthened, and thus assisted to secure permanent positions. These men are supplied for work, mostly on farms, without cost to either party. Men from the League farms are healthy, strong, well fed, and able to give a full day's work. A letter will bring full information regarding this service.—*News Letter*.

THE THINGS BEYOND

Have ministers become so absorbed with the life that now is that they know nothing and care nothing for that which is to come? Are social problems which some give so much time and effort to solve, comparable with the problem of a broken heart that has had a very near and beloved person taken beyond the veil? It may be that preachers of a previous generation emphasized the life hereafter to the exclusion of this life. We do not know. We do know that to center all thought, plan and interest in this brief span is far worse. Ministers of the gospel who cannot preach and talk in private to hearts that are torn and bleeding through death of the beloved, so as to bring a sense of reality of the future, with its hope and comfort, are far behind our Christ and are unworthy of the high calling.

One of the highest privileges of a minister of the gospel is to prepare people for what we call death and to give solace to those bereft. That is not his whole business, but we say it is one of his highest privileges. From sermon topics we see printed and from the sermons we have been privileged to hear the last two years, we are fearful lest the place that Christ went to prepare and the promise, "Because I live, ye shall live also," have been banished very largely from the modern pulpit. If that be Modernism, we want less of it.—*The Presbyterian*.

"WHAT WOULD JESUS DO?"

Many years ago Dr. Charles M. Sheldon wrote a most interesting book bearing the title, *What Would Jesus Do?* It turned the thoughts of many people to a study of Jesus' attitude toward the perplexing problems of that day. It is natural that, whenever unusual or trying situations confront us, we should ask ourselves the question, "What would Jesus' attitude be under the circumstances?" The trouble with Dr. Sheldon's book was that he endeavored to interpret the mind of Jesus with regard to particular situations, and we are not at all sure that he made the interpretations absolutely correct. However, he gave his own views of what Jesus would do.

After all the varied opinions of men have been expressed as to what Jesus would do if He were on the earth in the flesh today, we must come back to the clear conviction that Jesus has given us in His teachings sufficient light to guide us through the perplexing problems of our day. He has pointed out with unerring certainty the pathway of duty. He, Himself, said that the whole law is fulfilled in one word, "Love." The first and great duty of man is to love the Lord our God with all our heart, soul, mind and strength, and the second is like unto it, "Thou shalt love thy neighbor as thyself." On these two commandments hang all the Law and the Prophets. Jesus shed light upon the pathway of duty by revealing to us the truth of God, but He leaves to us the application of His teachings to particular duties.—*Christian Observer*.

"I received the second copy of the MOODY MONTHLY today. It is a wonderful paper and I enjoyed reading the first copy more than words can fully tell. Am enclosing the blank filled out with names of those whom I think ought to read this magazine."—A. S., Princeton, Ill.

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William Norton

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I do not expect to be judged at the last day. I have no fear of the great white throne. My case has been settled in the Court of Mercy, in which God is judge and Jesus Christ is the advocate. "There is, therefore, no condemnation to them who are in Christ Jesus." "Who shall bring anything to the charge of God's elect?" If you desire to take an appeal from this Court of Mercy to the Supreme Court of Justice you may do so. *I prefer to come to God, the Judge of all, today when I may be represented by such an advocate as Jesus Christ.*—A. C. Dixon.

A GREAT DELIVERER

When God gets ready to deliver His people, He usually finds a way. He did not lack for resources when He wanted to open the prison doors of Egyptian bondage and make of them a great nation. It is said that after the repulse of the Spanish Armada, when so many great ships were broken by angry winds and waves, the English government, recognizing the hand of God in its deliverance, had a metal struck, upon which were engraved the words, "*Afflavit Deus, et dissepiantur*" ("God blew on them, and they are scattered").—Elisha Safford, in *Adult Bible Class*.

THE CHRISTIAN TOWN

Little Hettie had a model village, and she never tired of setting it up.

"What kind of a town is that, Hettie?" asked her father.

"Oh, a Christian town," Hettie answered, quickly.

"Suppose we make it a heathen town," her father suggested. "What must we take out?"

"The church," said Hettie, taking it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said, "The public school must go. Take the public library out also."

"Anything else?" Hettie asked, sadly.

"Isn't that a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the old ladies' home," said Hettie, very soberly.

"Yes, and that orphans' home at the other end of the town."

"Why, father," Hettie exclaimed, "then there's not one good thing left! I would not live in such a town for anything."

Does having room for Jesus make so much difference?—A. P. Hodgson, in *Herald of Gospel Liberty*.

THE KEEPER OF THE KEYS

A grief-stricken father handed the key of his little girl's casket to the keeper of the cemetery. The minister, noticing the father's helpless despair, said, "You think the key to your little child's casket is in the hand of the keeper of the cemetery. Let me tell you, the key to your little girl's grave hangs at the girdle of the Son of God, and *He will come some morning and use it.*" Then the light broke through the man's tears and he saw the glory of the resurrection.—*Pentecostal Evangel*.

THE FOOLISH MONKEY

Dr. Samuel Smiles tells that in Algiers the peasants attach a gourd to a tree, and place rice in the gourd, which is left with an opening merely sufficient to admit the paw of the monkey they wish to catch. The monkey comes, sees the gourd and rice, puts in his paw, grasps the booty, and tries to pull out his clasped hand. Instead of letting go of the rice and pulling out his paw, he hangs on to the rice and stays there until the native appears and makes him captive. Poor, foolish monkey! *And yet can it be that such an incident has an application even wider than this?*—Onward.

HIDDEN SIN

I was in an eastern state lecturing in the larger cities, a few years ago, when I read in one of the papers an interesting story of a man who had been suffering from a malady several years, which, although he consulted many physicians, grew steadily worse. At times he would become languid, listless and lifeless, so weak as to be scarcely able to walk; then he would have a change for the better and appear to gain strength. His teeth and his tonsils were closely examined and his appendix searched, but nothing was discovered and the case seemed hopeless.

Finally, a physician determined to X-ray the man from head to foot, and one of the pictures revealed the presence of a needle in the body of the patient, around which had been thrown a pus sac. Intermittently this would break and the poison would make its way all through his system. When the foreign substance was removed, the man returned to, and maintained, a condition of normal strength and vigor. The cause of the ailment had to be removed.

As a gospel diagnostician, I must tell you the truth, and that is that *a man is a thief because he is a sinner, and not a sinner because he is a thief. Stealing is but a symptom of the disease. The real cause lies hidden in the inner chambers of the soul; an unseen person does the stealing in the heart before the overt act is ever registered.* Men murder, or commit other crimes, because they are sinners.—French E. Oliver, in *Pilate's Wife*.

TRUE VALUES

Martin Luther was told of a nobleman who, above all things, occupied himself with amassing money, and was so buried in darkness that he gave no heed to the Word of God, and even said to one who pleaded with him, "Sir, the gospel pays no interest." "Have you no grains?" interposed Luther; and then he told this fable: "A lion making a great feast, invited all the beasts, and with them some swine. When all manner of dainties were set before the guests, the swine asked, 'Have you no grains?' Even so," continued Luther, "even so it is, in these days, with carnal men; *we preachers set before them the most dainty and costly dishes, such as everlasting salvation, the remission of sins, and God's grace; but they, like swine, turn up their snouts, and ask for money.* Offer a cow a nutmeg, and she will reject it for old hay."—C. H. Spurgeon.

A CRIPPLED SAINT

Katie Powers died at a home for incurables in Cleveland. When her spirit left its twisted, misshapen body, strong men told their strength in tears. Katie was a bright, happy girl, but disease did all in its power to rob life of its winsomeness for her. In the flush of young womanhood, inflammatory rheumatism left her unable to walk. But when God made this girl out of the dust of the earth, he did not forget to slip some of the dust of character-gold in her soul. Deprived of bodily power, she said, "But think how much I have left!"

Then her arms stiffened. And her fingers drew up like claws. And her jaw became so rigid that it would have been impossible for her to eat but for the fact that her teeth were extracted to permit the introduction of food. And her vision forsook her also, leaving only a little sight in one eye. For years she lay huddled up in an invalid's chair. She could see a little; she could move her arms a little; but that was all—!

And what did she do? Why, she became a painter. She would lie there and paint sunny bits of water color. And the pictures revealed not, as Shannon testifies, the slightest hint of the sufferer in the background. They laughed with sunshine and blushed with hope. People never thought of pitying her, so they simply loved her. She carried not only her own burdens, but the burdens of others also. "Whenever I get blue," said a neighbor, "I go in and see Katie; she always cheers me up." "No life ever seemed to be so truly Christian," said one. "It makes you believe in God," said another.

And when her beautiful spirit went up to receive the kiss of God, many a heart in that city was draped in sorrow, while the angels wreathed her "in a smile of white." The pathos and inspiration of it all is, *though helpless herself, this pure, white martyr maid of pain helped others—after the darkness—after she found the treasures of darkness—after God discovered to her deep things out of the darkness.*—Robert G. Lee, in *Whirlwinds of God*.

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

A PROFITABLE SERVICE

T. J., Butte, Mont.

Question: Is it profitable for a Christian to go from house to house and read a few verses from the Bible and pray? Can I win souls that way? I read only fairly well.

Answer: If one is an intelligent reader no doubt he would often do good. Yet in many homes this service would be neither acceptable nor helpful. Where people are ignorant and needy such a course has proved profitable, but to be successful in such work one must be not merely a good reader and a lover of souls, but usually needs some special training for it. This is not always necessary, but is desirable. Yet God sometimes uses very imperfect instruments.

BIBLE WORDS FOR HELL

C. E. L., Venice, Fla.

Questions: (1) Will you please give the meaning of the word "hell," translated from the original Hebrew and Greek? (2) Please explain Acts 2:27 and Psalm 16:10.

Answers: (1) In the Hebrew the word is "Sheol," meaning the abode of the dead, and having usually the significance of the place of torment, although in a few cases it means simply the grave. In the New Testament two words are commonly employed for hell, namely, "Hades" and "Gehenna." The first has the same significance as Sheol, while the second is restricted to the place of the retribution of the impenitent. A third word, "Tartaroo," is used only once (II Pet. 2:4) and is the place where fallen angels are now kept for judgment. (2) In Acts 2:27 Peter is appealing to fulfilled prophecy (see Psalm 16:9, 10). While Christ's body lay in the tomb His spirit went to Hades (I Pet. 3:18, 19, R. V.). When His spirit (soul) returned to His body the resurrection occurred.

CARED FOR

E. C., Palmyra, Wis.

Question: At the time of the Rapture, when the entire family is caught up (I Thess. 4:16-18), will there not be much suffering among cattle and horses tied up in barns?

Answer: There might be such temporary suffering, but we do not think it would be long before neighbors would realize what had occurred and would gladly care for their stock. This is one of the details we might leave to the Lord. Indeed we see nothing out of the way in making personal provision beforehand for such an exigency.

NO CONDEMNATION

M. F., Allentown, Pa.

Question: When the sins of Christians are confessed and forgiven, will they still have to be accounted for in the day of judgment?

Answer: In the light of the plain teaching of Scripture such a question probably would not be asked. But in our day certain ones teach that it is always possible for the Christian to fall away and finally be lost; while the Seventh Day Adventists hold that the atoning work of Christ upon the cross was insufficient for all our sins, teaching that this atoning work is incomplete and that He is now carrying on an "investigative judgment" of the sins of His people, some of whom are being accepted and others rejected. This examination of their sins renders the fact of their salvation uncertain. They can have no present assurance, for no one will know whether he is saved or lost until after the day of judgment. We prefer to believe with the apostle Paul that "there is therefore now no condemnation to them that are in Christ Jesus" (see Rom. 8:1, 28-30). Our Lord Himself also stated this same truth in John 5:24. Jesus Christ is able to save unto the uttermost all who come unto God by Him, for He is not now judging their sins but is making faithful intercession for His people (Heb. 7:25).

INTERNATIONAL BIBLE STUDENTS

F. A. S., Middletown, Conn.

Question: Will you please give me some information concerning the International Bible Students?

Answer: Originally these people were known as Millennial Dawnists. When Pastor Russell became widely known his followers were called Russellites. Judge Rutherford is the successor of Pastor Russell. International Bible Students is merely another name for the same brand of false teaching, yet only one of several. Its false teachers have been exposed in the tract entitled "Errors of Millennial Dawnism," by Dr. James M. Gray. They teach many false doctrines under the guise of teaching the Bible, which they make very prominent. For example, they reject the doctrine of the trinity; teach that Jesus Christ was a mere man; that His death does not guarantee eternal life for any man but simply that every man will be given another trial during the Millennium. The atoning work of Christ is denied as possessing any value except for the first Adam. The sect is anti-Christian, but seduces many because of its appeal to the Scriptures, which they deceitfully handle.

CHRIST NOT CREATED

E. J. R., Birmingham, Ala.

Questions: (1) Was Christ a created being? If not, is not such teaching harmful? (2) Is it true that Michael (Dan. 12:1) is Christ?

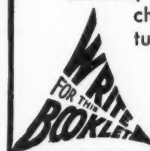
Answers: (1) This doctrine is a revival of ancient Arianism, which arose in the early part of created beings, through whom God created all else. Although the most exalted of creatures, and although in anticipation of His sinless life He might be called the "only begotten," or even God, He was not God in the full sense of the word. He was merely a demi-God. Against this false teaching the great defender of the faith of that time, Athanasius, pointed out among other things that if the Son is created He can in no sense be God; that if He is of a different substance from the Father He cannot fully reveal the Father to us; and especially that if Christ is merely a created being Christianity is robbed of its very essence, since our redemption from sin and death, and our union with God demand that God Himself be incarnated. (2) Although an archangel (Jude 9), even the "great prince" (Dan. 10:13; 12:1), and the "prince of Israel" (Dan. 10:21), yet we cannot identify Michael with Christ, for he was a created being like all other angels and archangels. The name means, "Who is like God"; but "like" does not mean "equal." Only Christ is equal to God, for only He is of the same substance and this possesses the same inherent attributes.

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SUNDAY OR THE SABBATH?

D. C., Hartland, Wis.

Questions: (1) Please send me Bible texts proving that Sunday is the day God wants us to keep instead of the Jewish Sabbath. (2) Can we know for certain that the Sabbath Day we now keep is the very same which God sanctified? (3) What was the practice of the early Church fathers?

Answer: These are questions which frequently recur because of the false teachings of the Seventh Day Adventists, but we cannot take space now to answer them. Instead we are referring our readers to sources where they will find them fully and scripturally answered. For example, see the booklet by Dr. R. A. Torrey, *Ought Christians to Keep the Sabbath?* The booklet by Dr. W. E. Biederwolf, *Seventh Day Adventism*, is also excellent. *The Complete Testimony of the Early Fathers*, by Rev. D. M. Canright, proves the universal observance of Sunday in the first centuries; while the new book, *The Lord's Day or the Sabbath*, by Norman C. Deck, proves from the Bible that the claims of the Seventh Day Adventists are wholly wrong.

SERVICE OF LAYMEN

E. T. W., Corry, Pa.

Questions: (1) What place does a layman hold in the service of Christ? (2) Why should family worship be maintained in this present day?

Answers: (1) To the Christian laymen every service is open except what is delegated in many churches to the ordained ministry, and even here there is no complete uniformity of practice. The layman can engage in nearly every form of service at home or abroad, but usually it is best in most instances to counsel with others about the matter before venturing upon any prolonged service. (2) The varied and united testimony to family worship bears abundant evidence to its value in all times and under all circumstances. It forms the

most natural unit for the blessing of united prayer (Matt. 18:2). It helps to create a spiritual atmosphere in the home, enables parents to maintain a high standard of Christian living, and is invaluable in the Christian training of the children. The home, the Church, and society are suffering today because family worship has been so largely abandoned.

REVELATION 2:1-7

P. N., Buffalo, N. Y.

Question: Will you please explain Revelation 2:1-7? Is there anything about eternal security in this passage?

Answer: Eternal security is a doctrine which pertains to the individual believer, while this letter deals with the situation of the church at Ephesus as a whole. First of all the church is highly commended (vv. 2, 3), then chided and threatened because as a church it had backslidden in heart, for it had lost the warmth and glow of its first love. The special rewards offered to the overcomers in this church (v. 7) are for those who truly repent and thus prove that they have been saved and are worthy of reward, because their backsliding has been healed.

WAY OF SALVATION

N. D., Springfield, Ill.

Question: Is it reasonable and just for God to send an honest, kind, and charitable man to hell simply because his reason will not permit him to accept the Bible as divinely inspired, while at the same time God saves the man who repents through fear of a death sentence for murder, and who also has been a liar, a thief, and adulterer?

Answer: With regard to the first man, let us clearly understand that no man is good enough to be saved by his own character, because all men without exception are sinners (Rom. 3:10-19). Moreover we are not saved because we believe the Bible is divinely inspired, but simply because we believe on the Lord Jesus Christ as our Sin-bearer (John 1:12, 29; 3:16). With regard to the second man, if he repents simply because he fears the immediate consequences of his sins, this is not true repentance. So how can you conclude that God saved him? There is only one way to be saved, whether a man be a moralist or a criminal, and that is God's way and by God's power (Rom. 1:16; 3:21-26).

INEFFECTUAL PRAYER

E. T., Chicago, Ill.

Questions: (1) Please explain I John

5:16. (2) Are God and Jesus two different persons?

Answers: (1) The first part of the verse presents no difficulty. The sin that is not unto death, that is, sin that is not deliberately contrary to the known will of Christ (v. 14), is forgiven because of our intercessory prayers. But there may be sin which in its very nature is unforgivable. It is described as "sin unto death," a willfully persistent sin that is known to be contrary to the will of God. Against such sin our prayers seem to be powerless; yet the apostle does not absolutely forbid praying for it. (2) As to the Godhead, Father, Son, and Holy Spirit are one in essence, or being; but they are three as to persons.

PERSONAL MAGNETISM

H. R. G., St. Louis, Mo.

Question: What do you think of personal magnetism and of books dealing with its various forms, such as "mental magnetism," "sex magnetism," "advanced magnetism," and "universal magnetism"? Is there soul-danger in studying these subjects? The publishers claim that Mr. Moody extolled the value of magnetism.

Answer: In these latter days unscrupulous men do not hesitate to conjure with the name of Moody. That there is such a power as personal magnetism we do not deny, but we believe it is hurtful to one's spiritual life to dabble with this mysterious power. It savors of occultism. The Christian has access to power that is not only immeasurably greater, but is also unfailingly beneficial in its effects. At best personal magnetism is simply the use of one's own power. It exalts self, while the power of the Holy Spirit humbles self and magnifies God. In these days of the delusions of Satan we do well to remember that our sufficiency is of God (II Cor. 3:5; 9:8; Phil. 4:13).

SPIRITUALISM

W. A. H., Vancouver, Wash.

Questions: (1) What is the source of the knowledge and power exercised by spiritistic mediums? (2) How do you explain the words of Samuel to Saul in I Samuel 28:19, "Tomorrow thou and thy sons shall be with me"?

Answers: (1) Many spiritualists are fakes, but we believe some possess superhuman knowledge and power. In this opinion we are supported by the Bible, which forbids the practice of seeking help from mediums and by the testimony of numerous men of eminence in the scientific world. But the source of such knowledge is not God, but Satan. These mediums are often controlled by evil spirits. Demon possession is not limited to Bible times, but is becoming more and more common today. This accords with prophecy (I Tim. 4:1; II Tim. 3:13). See booklet upon *Spiritualism*, by Dr. William E. Biederwolf. (2) "With me" does not mean that Samuel and Saul would be companions the next day, experiencing the same conditions, but that Saul and his sons would be in the place of departed spirits, though each in his own special place, and not necessarily with Samuel.

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August 14

The Ten Commandments—Duties to Man

Exodus 20:12-21

Golden Text:—Thou shalt love thy neighbor as thyself.—Leviticus 19:18.

The first table of the law sets forth the duties Godward, the second manward. The fifth commandment is the centerpiece of the decalogue, the key-stone of the Sinaitic arch.

I. The Fifth Commandment (v. 12).

This commandment rests upon the fundamental basis of fact that parents stand with their children in the place of God. This place of responsibility cannot be delegated to others, neither can parental duties be discharged by another.

1. How This Commandment May Be Broken.

a. By showing disrespect to parents. Disrespect is shown to parents

(1) By speaking of them as "the old man" and "the old woman."

(2) By living such lives as cast reproach upon them.

(3) By being ashamed to be seen in their company.

This latter is common among half educated boys and girls.

b. By disobedience.

It is right that the child should obey its parents, and it is the responsibility of the parent to see that obedience is rendered.

c. By not supporting them in their old age.

When parents are no longer able to care for themselves it is the children's duty to provide for them.

2. Promises Annexed to This Commandment.

a. "That it may be well with thee" (Eph. 6:3).

No child who has violated this commandment ever truly prospered.

b. That thou mayest live long upon the earth.

II. The Sixth Commandment (v. 13).

This is a bulwark thrown around human life. The Scriptures show man's life to be sacred. Man was created in God's image. Every attempt to take human life is a thrust at God. In this day when human life is so cheap this commandment needs to be emphasized. This commandment may be broken

1. By Sinful Anger (Matt. 5:22).
2. By Hatred (I John 3:15).
3. By Immoderate Use of Meats and Drinks.

Many persons inflict self-injury and go to untimely graves because of gluttony.

4. By Immoderate Recreation.

Many persons seriously overtax their strength in strenuous athletic contests.

5. By Selling Adulterated Foods and Diseased Meats.

6. By Failure to Safeguard Our Employees.

The spirit of this commandment enjoins upon us all efforts to preserve life, therefore the employer who neglects to provide for the safety of his employees should be considered a murderer.

7. By Failure to Provide for Home and Family.

Many are thus dying by inches because of the lack of life's necessities. One of the outstanding purposes of the prohibition law is to prevent the suffering of innocent wives and children.

8. By Exploiting Children to Toil in Shops and Factories.

Obedience to this commandment will solve the problem of child labor.

9. By Suicide.

10. By Infanticide.

11. By Wars of Aggression.

III. The Seventh Commandment (v. 14).

This is a bulwark thrown around the home. The home is not only the oldest of God's institutions, but the foundation of them all. The sin that strikes at the home therefore undermines them all. This commandment may be broken

1. By Unclean Thoughts, Affections, Purposes and Imaginations (Matt. 5:27, 28; 15:19).

2. By Unchaste Conversation.

3. By Wanton Looks (Isa. 3:16; II Pet. 2:14).

4. By Immodest Apparel.

One's clothing is a strong factor in determining character. Many women dress in such a manner as to suggest impure thoughts.

5. By Actual Adultery.

6. By Divorce.

Divorce for the purpose of remarrying is but a legalized form of adultery.

IV. The Eighth Commandment (v. 15).

This commandment strikes at the sin of theft. Dishonesty is very prevalent in the world today. Honesty is more than conformity to that which is legally right. Many things are legally right which are morally wrong. This commandment may be broken

1. By Taking That Which Actually Belongs to Another.

2. By False Weights and Measures.

3. By Selling Adulterated Foods and Inferior Goods.

4. By Extortion.

5. By Employers Defrauding Employees in Wages.

6. By Employees Defrauding Employers in Time or Work.

7. By Borrowing and Not Returning.

8. By Contracting Debts That Will Not Be Paid.

9. By Usury.

10. By Graft.

11. By False Advertisements.

12. By Making Assignments to Escape Payment of Debts.

13. By Gambling.

14. By Oppression.

Strong nations and powerful corporations may oppress the weaker ones, extorting from them that which rightfully belongs to them.

V. The Ninth Commandment (v. 16).

The sin aimed at by this command is a most deadly one—that of lying. The unfailing test of a man's religion is the use he makes of his tongue (James 1:26; 3:2-8). This commandment may be broken.

1. By Willful Prevarication.

2. By Perjury.

One may swear to falsehoods by the name of God.

3. By Slander.

One may speak against another with a purpose to injure.

4. By Tale-bearing (Lev. 19:16).

This is commonly done by repeating a report without investigating its truthfulness.

5. By Creating a False Impression (Exod. 23:1).

6. By a Breach of Promise.

This applies to social as well as to business life.

7. By Withholding the Truth.

8. By Perverting the Meaning of a Statement.

9. By Exaggeration.

10. By Flattery.

11. By Misleading Recommendations.

A man may be commended for a position of honor and trust for which he is entirely unfitted.

12. By Commending Unfaithful Church Members.

A church letter may be granted a member who is not of good report at home.

VI. The Tenth Commandment (v. 17).

This commandment strikes at the desire for that which is unlawful for one to have. The sin does not lie in the desire to possess things, but in the desire to possess that which belongs to another. It is not wrong to have lands and personal property which one may have acquired honestly, but it is wrong to have the lands which belong to another. It is right for a man to have a wife, but it is sinful to have another's wife. This commandment goes back of all the rest. It deals not only with the open violation, but with the inner desires and motives. It strikes at the very purposes of the heart.

August 21

The Tent of Meeting

Exodus 33

Golden Text:—And the Lord spake unto Moses face to face as a man speaketh unto his friend.—Exodus 33:11.

I. The Divine Command to Possess the Land (vv. 1-6).

1. The Abiding Purpose (v. 1).

They were to go up and possess the land despite the fact that the calf worship had broken the bond between them and their God. God spoke of them as

the people whom Moses brought up out of Egypt, not as His own people. They had not shown any true penitence for their awful sin. Therefore God could not claim them as His own. Sin and sin only separates from God.

2. Divine Aid Promised (v. 2).

Though their sins made it impossible for God to go with them, He still agrees to help them by sending an angel before them to drive out their enemies.

3. The Threatened Withdrawal of the Divine Presence (vv. 3, 5).

God said, "I will not go up in the midst of thee, for thou art a stiff-necked peo-

ple, lest I consume thee in the way." The presence of God in the midst of a sinning and impenitent people would mean death unto them. The reason for His withdrawal was their perversity which made them to rebel against Him. The mercy of God is often strikingly shown by God's withdrawal from His people.

4. The Effect upon the People (vv. 4, 6).

a. "When the people heard these evil tidings they mourned."

They had not understood the seriousness of God's threatened withdrawal. They knew that no angel could make up for the great loss of the personal presence of God. They called it "evil tidings." Surely no tidings are so evil as those which tell of the withdrawal of the divine presence.

b. They stripped themselves of their ornaments, showing that the articles which indicated gladness and joy could not be consistently worn when God had departed. We must be stripped of all that pertains to self and carnal pleasures if we would be clothed with the divine blessing.

II. The Tent of Meeting (vv. 7-11).

1. It Was Pitched Outside of the Camp (v. 7).

As a token of the severed fellowship, the symbol of God's dwelling place, the tent of meeting was placed without the camp. While this showed the excommunication of His people, it showed also God holding out an opportunity to such individuals as sought the Lord to continue in fellowship with Him.

2. Moses in Communion with God (vv. 8-10).

Because Moses had not transgressed God's law, he still had fellowship with God. The visible sign to the people that God honored Moses with the descent of the "cloudy pillar" as Moses entered the tent of meeting. The manifestation of this supernatural sign moved the people to worship.

3. Moses the Friend of God (v. 11).

This is one of the most beautiful expressions of personal fellowship to be found in all the Bible, if not in all literature. Friendship implies mutual confidence and sympathy, a disposition to share each other's secrets. This measures the extent of real friendship. Those in whom we cannot confide even our secrets are not really our friends.

4. Joshua at Home in the Tabernacle (v. 11).

Joshua was not involved in the rebellion of the people. Because of his fidelity he was privileged to abide in the tent in the divine fellowship. What a blessed privilege was his. He did not need to come near the tents of the evil doers, but made his home in the holy place where God dwelt.

III. Moses' Prayer (vv. 12-23).

Moses' mind was somewhat perplexed, therefore he came to the Lord for the solution of his problem. God had said that He would send an angel to carry out His covenant obligation concerning the people in the possession of the land. Moses desired fuller knowledge of this

angel so that he might act intelligently with reference to the matter. He asked for three things—

1. Fuller Knowledge (vv. 12-14).

In order to lead the people he needed to know more fully His God. Intelligent and acceptable service is only possible as one knows God. God graciously responded to this request by assuring him that His presence would go with him and that He would give him rest. He said, "My presence shall go with thee and I will give thee rest."

2. "If Thy Presence Go Not with Me, Carry Us not Hence" (vv. 15-17).

Moses was convinced that no substitute could take God's place even though that one be an angel. He argued that it would be better to perish in the wilderness than to attempt to go into Canaan without God. God's presence was necessary in order to overcome the enemies. God's presence today is necessary in order to convince the world that He has called us.

3. "Show Me Thy Glory" (vv. 18-23).

He wanted a new vision of God for his new task. To this request God responded by assuring him that He would make His goodness to pass by him. God's supreme glory is His goodness. Even Moses had only had fragments of the vision of God's true glory.

August 28

Gifts for Building the Tabernacle Exodus 35:4-36:7

Golden Text:—Honor the Lord with thy substance, and with the first fruits of all thine increase.—Proverbs 3:9.

I. The Plan of the Tabernacle (Exod. 25-27).

This plan was given by God. It was a rectangular structure thirty cubits long, ten cubits wide, and ten cubits high. It was divided into two rooms: the Holy Place, and the Holy of Holies. These rooms were separated by the veil. The Tabernacle was within a court one hundred cubits long and fifty cubits wide. Within the court, before the door of the Tabernacle, was situated the brazen altar. Between the altar of sacrifice and the door was placed the laver. Inside of the Holy Place was found the candlestick and table of shewbread. Directly in front of the veil was found the altar of incense, which was closely connected with the brazen altar in the contact of fire and blood. In the Holy of Holies was found the Ark of the Covenant, the most sacred object of the entire Tabernacle. The ark contained the tables of stone, the pot of manna, and Aaron's rod that budded. At this place God met the priest through whom He communicated His will to the people.

II. The Meaning of the Tabernacle (Exod. 28-30).

The Tabernacle was the symbol of God's dwelling place. The mass of people could not enter its sacred precincts. The bond of union affording a medium of communication was the priesthood. The priest was the mediator between God and the people. The Tabernacle typified the incarnation of God in Christ. John says that the Word became flesh and tabernacled among us (John 1:14).

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The symbol is no longer needed because in Christ we have with us the divine reality. The furniture of the Tabernacle, beginning with the brazen altar, symbolized the spiritual history of the worshiper, making clear the sinner's method of approach unto God. The position of the brazen altar at the door of the Tabernacle indicated that no one could draw nigh unto God except by way of that altar. The question of sin must be settled before man dares approach God. Sin was punished in the person of the substitute. The laver typifies the sanctification of the believer, as the sacrifices at the brazen altar signified atonement. Atonement was made by the sacrificial death of Christ. Sanctification was effected by the washing at the laver, prefiguring the influences of God's Word, His Ordinances, and the operation of the Holy Spirit. The candlestick, with its central shaft and its extending branches, indicated the unity and diversity of God's people. The candlestick also shows the purpose of the sanctification of the believer; namely, to shine for God. The table of shewbread was for a memorial unto God of His chosen people, one loaf for each tribe. The altar of incense symbolized communion with God in worship. The putting of the blood from the brazen altar on the altar of incense shows that acceptable prayer rests on the ground of the atoning work of Christ. What the bread was for Israel, Jesus Christ is to the Church. The vail symbolized the flesh of Christ. The rending of the vail at the time of Christ's crucifixion shows that the death of Christ gives access to God. The mercy seat upon which the blood of the sin offering was sprinkled indicates that the claim of God's law had been satisfied.

III. The Offerings for the Tabernacle (Exod. 35:20-29).

1. The Motive of Giving (v. 21, cf. v. 5).

"Whosoever is of a willing heart, let him bring it, an offering of the Lord." Giving which meets God's approval must spring from the heart. "Every man according as he purposeth in his heart, so let him give" (II Cor. 9:7). The offering must not only be made of a willing mind, but it must be as unto the Lord an expression of love and godly fear. This applies not only to the giving of money, but to all kinds of acceptable service. God's army is made up entirely of volunteers. The Israelites were to make this the Lord's offering, not to the men who had charge of the Tabernacle, but to the Lord Himself. It was to be for the erection and maintenance of the place of worship.

2. Who Had Part in Giving (v. 22).

"They came both men and women." It was God's purpose from the beginning that women should unite in the support and care of the worship of God. Unfortunately in many instances the women must take the major responsibility in the care and maintenance of the Church.

3. What Was to be Given (vv. 23-28).

Two features characterized the giving—measure and variety.

a. The measure.

They brought what they had to bring. No one is under obligation to give that

which he does not possess. Capacity is the measure of responsibility. This is emphasized in such expressions as "every man with whom was found," "all the women who were wise hearted." What one has to give is clearly the measure of one's duty in giving. Our work is cut out for us by the faculties and opportunities that God has given us. Christ's words to Mary, "She hath done what she could," is not an apology for menial and insignificant service, but a stringent requirement of service which pleases Christ. Our giving and service are determined by our capacity to give and to do.

b. Variety.

Some brought jewelry (v. 22). Some brought gold (v. 22). Some brought fine linen (v. 23). Some brought goat's hair and rough skin (v. 23). Wise hearted women would spin with their hands (v. 25). The rulers brought the expensive things that were needed (v. 27). This shows that a variety of things are needed in the Lord's house and therefore all can have part in the worship of God. The one who has skill and willing hands is just as needful as the one who has an abundance of money to give.

IV. The Workers Who Constructed the Tabernacle (Exod. 35:29-36:7).

1. Wise Hearted Women (35:25, 26).

They were wise hearted because the Lord stirred up their hearts to spin with their hands.

2. Skilled Artisans (35:30-36:4).

Bezaleel and Aholiab with others executed this task. Their wisdom and skill were the result of the Spirit of God upon them. This skill was as really the work of the Holy Spirit as the gift of prophecy.

September 4

Evils of Intemperance Isaiah 5

Golden Text:—Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations.—Leviticus 10:9.

I. Israel, the Favored Nation (vv. 1-7).

This nation's unique relation to God is presented under the figure of a vineyard. Observe:

1. God's Peculiar Favor (vv. 1, 2).

God did for this nation what He did for no other nation in the history of the world. He fenced it when He assigned the boundaries of Israel's inheritance (Num. 34:1-13). He gathered out the stones when the Canaanites were exterminated. The choicest vine which was planted therein was the Israelitish nation which had gone through the disciplinary process in Egyptian bondage. He built a tower in it, when under David Jerusalem was made its capital city. All these were



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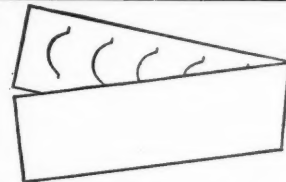
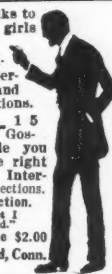
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but suggestions of the choosing, discipline, and elevation of this nation to be His witnesses to the whole world.

2. The Obligation of the Nation (v. 2).

The purpose of a vineyard is to bear fruit, to bring forth grapes. The object of the husbandman in planting a vineyard and nurturing it is that it might bear fruit. The purpose of God in His selection and blessing of the Israelitish nation was that it might bring forth fruit to His glory. The word "looked" expresses the

idea of not only desire, but expectation. God not only desired, but expected that this nation would bring forth fruit.

3. It Bore Only Wild Grapes (v. 4).

This means that instead of sweet, luscious grapes, they bore grapes of a sour and unwholesome kind. How aptly this expresses Israel's life.

4. The Desolation of the Vineyard (vv. 5-7).

Since all efforts had been wasted, the owner of the vineyard now resolves to abandon it. He purposed to take away the fences and leave it to be exposed to the wild beasts of the forest to be wasted and devoured by them.

II. The Sins Which Brought Ruin to Israel (vv. 8-23).

The causes of this destruction are presented under six woes, each woe pronounced against a particular sin:

1. Monopoly and Oppression of the Poor (vv. 8-10).

The crime against which the first woe is denounced is that of the avaricious grasping after property which leads to the accumulation of wealth in the hands of the few. "Joining house to house and laying field to field" means the sin of the greedy monopolist who buys up the land on every side and ejects the small land holder. In the agricultural district it takes the form of the "land grabber." In the commercial centers it takes the form of the big men crushing out the small ones. The small dealer who a few years ago could do good to his community and make a good living for himself and family has been forced to give way to the corporation. This state of affairs met God's judgment in Judea as seen in verses 9 and 10, and one day it shall do likewise in America.

2. Dissipation (vv. 11-17).

The sin here denounced is drunkenness. Several features are connected with this one sin:

a. Drinking became a pastime (v. 11).

They got up early and continued until late at night. They continue at it until their whole being is inflamed. A duplication of this can be seen in most of our American cities.

b. Show of refinement to a wicked business (v. 12).

This is why pleasing music is heard pouring forth from the dens of infamy over our land. The prostitution of music has led many an unsuspecting youth into the way of sin.

c. Blindness to God's warnings and judgments (v. 12).

Their drinking and dissipation ren-

dered them insensible to the dealings of Providence.

d. God's judgments for such sin (vv. 13-17).

They went into captivity. The immediate cause assigned was ignorance, but it was a willful ignorance for which they were held responsible. They not only went into captivity, but there was a great mortality among those who drank (v. 14). "Hell hath enlarged herself." The records everywhere show a much higher death rate among drinking men. Hell itself, a receptacle for the souls of the dead, was enlarged to accommodate them. Drinking degrades all classes (v. 15). The rich and the mighty men are brought down with the poor and humble. Drink is no respecter of persons. The country itself was made a waste (vv. 18, 19).

3. Unbelief (vv. 18, 19).

This woe is denounced against the sinner who presumptuously plunges into vice. He is not overtaken with sin, but he goes after it and works at it. They not only do this, but become so daring that they defy the judgments of the Almighty (v. 19). They persist in iniquity and scoff at judgment. This is peculiarly common among those who go about wine-drinking as a business.

4. Moral Confusion (v. 20).

This woe is pronounced against those who try to adjust moral conditions to suit their sinful appetites. They are even unable to distinguish between good and evil.

5. Conceit (v. 21).

The fifth woe is pronounced against the sin of self-conceit. Many today have become so affected by sin that they are unable to make moral discrimination. They have a false estimate of their own wisdom, therefore they plan and act without reference to God.

6. Perversion of Justice (vv. 22, 23).

The sixth woe is denounced against those who sit in tribunals of justice. Because of their lack of moral discrimination and because of their desire for temporal gain they cause justice to miscarry.

III. God's Treatment of Israel for their Sins (vv. 24-30).

1. He Stretched Out His Hand in Anger against Them (vv. 24, 25).

Anger is but the revulsion of God's holy nature from that which is evil.

2. Chastised by the Nations (vv. 26-30).

God gave the signal and issued the call for the nations to chastise Israel. He uses nations and individuals to carry out His purposes even to the chastisement of His people.

HOME

That word home always sounds like poetry to me. It rings like a peal of bells at a wedding, only more soft and sweet, and it chimes deeper into the ears of my heart. It does not matter whether it means thatched cottage or manor house, home is home, be it ever so lonely, and there's no place on earth like it. Green grow the houseleek on the roof forever, and let the moss flourish on the thatch. Sweetly the sparrows chirrup and the swallows twitter around the chosen spot which is my joy and rest.—Spurgeon.

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AN ACROSTIC IN ONE VERSE

- A sk. Interceding Abraham (Gen. 18: 17-33).
S eek. Importunate widow (Luke 18: 1-8).
K nock. Indefatigable friend (Luke 11:5-10).

—Robert Garry.

ENTERING NEW FIELDS

Deuteronomy 31:8

1. Preparation—"And the Lord, he it is that doth go before thee."
2. Companionship—"he will be with thee."
3. Success—"he will not fail thee."
4. Comfort—"neither forsake thee."
5. Courage—"fear not, neither be dismayed."—A. F. Gaylord.

"SOUNDNESS" IN TITUS

I. Sound Doctrine.

1. Bishops (1:9).
2. Pastors (2:1).
3. Young men (2:10).

II. Sound Faith.

1. Wayward and erring rebuked (1:13).
2. Aged men (2:2).

III. Sound Speech.

1. Vain talkers reprov'd (1:10, 11).
 2. Young men (positive) 2:8; (negative) 3:2.
 3. Avoid foolish questions (3:9).
- T. Richard Dunham.

NINE "I AM'S" OF JESUS

In Gospel of John

1. I am the Bread of life (6:35, 48).
2. I am the Light of the world (8:12; 9:5).
3. I am the Door (10:9).
4. I am the Good Shepherd (10:11, 14).
5. I am the Son of God (10:36).
6. I am the Resurrection and the Life (11:25).
7. I am Master and Lord (13:13).
8. I am the Way, the Truth, the Life (14:6).
9. I am the True Vine (15:1).—*Home Evangel.*

CHARACTERISTICS OF TWICE-BORN MEN

According to First Epistle of John

1. They are a Righteous people (2:29). They are doing righteously.
2. They are an Unsinning people (3:9). Sin is not the habit of their life.
3. They are an Abiding people (3:9). His seed abideth in them.
4. They are a Loving people (4:7-11). They love God and His children.
5. They are a Believing people (5:1). They appropriate Christ by faith.
6. They are an Overcoming people (5:4). The world has no hold on them.
7. They are a Preserved people (5:18, R. V.). They are kept by the power of God.—F. E. Marsh.

JESUS WASHING HIS DISCIPLES' FEET

John 13:1-15

1. Divine Omniscience (vv. 1-3).
2. Divine Obedience (vv. 4-12a).
3. Divine Obligation (vv. 12b-15).—R. W. Van Anda.

IN WHAT WE MAY GLORY

1. In the Cross of Christ (Gal. 6:14).
2. In the knowledge of God (Jer. 9:23, 24).
3. In the Lord Himself (I Cor. 1:31; Isa. 41:16; II Cor. 10:17).
4. In things which pertain to God (Rom. 15:17).
5. In redeeming souls (I Thess. 2:19, 20).
6. In tribulations (Rom. 5:3).
7. In infirmities (II Cor. 12:5, 9; 11:30).—*Home Evangel.*

"BE STRONG . . . BE STRONG"

Daniel 10:16-19

1. "Waxed strong through faith" (Rom. 4:20).
 2. "Waxed strong in spirit" (Luke 1:80).
 3. "Waxed valiant in fight" (Heb. 10:34).
 4. "Out of weakness made strong" (Heb. 11:34).
- Therefore, "let the weak say I am strong" (Joel 3:10). "I can do all things through Christ which strengtheneth me" (Phil. 4:13).—J. P. L., in *The Overcomer*.

SEVEN RESULTS OF FAITH IN CHRIST

In the Gospel of John

- "He that believeth—"
1. Hath everlasting life (3:16, 36; 6:47).
 2. Is not condemned (3:18).
 3. Shall never thirst (6:35).
 4. From him shall flow rivers of living water (7:38).
 5. Though dead—shall live (11:25).
 6. Shall never die (11:26).
 7. Shall not abide in darkness (12:46).
 8. Shall do greater works (14:12).—*Home Evangel.*

IT IS THE PRIVILEGE AND DUTY OF—

- The Lord's people (Matt. 1:21; II Cor. 6:16), on
The Lord's Day (Acts 20:7; Rev. 1:10), to gather around
The Lord's table (I Cor. 10:21), to eat
The Lord's Supper (I Cor. 11:20), in remembrance of
The Lord's death (I Cor. 11:26), discerning
The Lord's body (I Cor. 11:29), until
The Lord's coming (I Cor. 11:26), all linked together in
The Lord's name (Matt. 18:20).

CHRIST AND SIN

1. In Him was no sin (I John 3:5).
 2. He did no sin (I Pet. 2:22).
 3. He knew no sin (II Cor. 5:21).
 4. Made to be sin (II Cor. 5:21).
 5. Died for sin (I Cor. 15:3).
 6. Put away sin (Heb. 9:26).
 7. Saves from sin (Matt. 1:21).
- The sin question settled; the Son question now.—H. A. Somerville.

WINNING FORCES IN CHRISTIAN WORK

1. *Faith*, of the kind that moves things in the right direction. (Study Rom. 10:17; Heb. 11:32-34.)
2. *Prayer*, that believes God will give as generously as He promises (Mark 11:24, R. V.).
3. *The Holy Ghost*, who makes soldiers of Christ efficient (Acts 1:8; Isa. 11:2).
4. *The Word of God*, the sword the Spirit uses (II Tim. 3:16, 17; 4:1, 2).—Don O. Shelton.

"AN INDISPENSABLE PART"

If Christ is the Door, you are the door-keeper to open or close it for others.

If He is the Light of the world, you are the bearer of that light to the end of the earth.

If He is the Vine, you are the fruit-bearing branch that draws life from that vine.

If He is the Bread of Life, you are to break it to feed those who hunger.

If He is the Truth, you are the truth-bearer, the interpreter of the truth.

If He is the Bright and Morning Star, you are to brush aside the clouds that veil His beauty from the world, that humanity may see and live forever.

Oh, glorious truth that we are an indispensable part of the great plan and program of the Father.—Rosalie Mills Appleby.

THE OPEN DOOR OF SALVATION

Revelation 3:8

I. The Door Closed and Locked.

1. Man shut out of Paradise (Gen. 3:22-24).
2. Man shut in because of unbelief (Rom. 11:22, R. V.).
3. Man shut up under broken law (Gal. 3:23).
4. Man not able to open door (Rev. 3:7).

II. Opened by Christ (Isa. 61:1; John 10:9).

III. Opened at Calvary (Heb. 2:9; I Pet. 3:18).

IV. Opened for All (John 6:37; 10:1-9).

V. Open at Present (II Cor. 6:1, 2).

VI. The Door May Soon Be Closed.

1. When the Bridegroom comes (Matt. 25:41).
2. When the Master shuts the door (Luke 13:25).

VII. Appeal: "Enter while you may."—Perce H. Hayley.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

MIRACLES OF JESUS AS RECORDED BY THE APOSTLE JOHN

I. Life-Sustaining Miracles.

1. Marriage feast (2:1-11).
- a. Place—Cana of Galilee.
- b. Need—of Christ in social position.
- c. Instruments used—waterpots, servants.

2. Loaves and fishes (6:1-14).
- a. Place—over the Sea of Galilee.
- b. Need—of Christ in material and spiritual things (Matt. 6:33).
- c. Instruments used—food, disciples.

II. Health-Giving Miracles.

1. Healing of nobleman's son (4:46-54).
- a. Sought help (v. 47).
- b. Believed (v. 50).
- c. Rewarded (v. 51).
2. Healing of impotent man (5:1-16).
- a. Sought help (vv. 3, 5).
- b. Believed (v. 8).
- c. Rewarded (v. 9).
3. Healing of the blind man (9:1-12).
- a. Sought help (v. 1).
- b. Believed (v. 7).
- c. Rewarded (v. 7).

III. Death-Conquering Miracles.

1. At Lazarus' grave (11:1-47).
 - a. Lazarus unable to raise himself (v. 43).
 - b. Lazarus unable to loose himself (v. 44).
 2. At Jesus' grave (19:30; 20:1-23).
 - a. Jesus able to raise Himself (20:1, 2).
 - b. Jesus able to loose Himself (20:6, 7).
- "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55).—Mrs. Bishop J. Willis.

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THE FIRST DISCIPLES

John 1:36-39

1. They saw Jesus (v. 36).
2. They heard Jesus (v. 37).
3. They followed Jesus (v. 37).
4. They sought Jesus (v. 38).
5. They abode with Jesus (v. 39).—*The Pilot.*

THE SOUL-WINNER

Psalm 126:6

- I. **His Activity**—"He that goeth forth" (John 15:16; Matt. 28:18-20; Prov. 11:30).
- II. **His Sincerity**—"and weepeth" (Jer. 9:1, 2; 23:9, 10; Ps. 119:53; Ezek. 9:6; Luke 19:41; Acts 20:19).
- III. **His Resources**—"bearing precious seed."
 1. The Word of God (Ps. 19:7-11; Isa. 55:10, 11; I Pet. 1:23; II Pet. 1:4).
 2. The Living Christ (Matt. 28:18-20; Mark 16:20).
 3. The Holy Spirit (Acts 1:8; 8:29).
- IV. **His Reward**—"shall . . . come again . . . bring his sheaves."
 1. The certainty of it—"shall doubtless come again" (Rev. 22:12).
 2. The ecstasy of it—"with rejoicing."
 - a. On earth (Acts 8:8).
 - b. In heaven (Luke 15:7).
 3. The finality of it—"bringing his sheaves with him" (John 15:16; II Cor. 4:14; Isa. 8:18).—L. J. Derk.

OPENING THE TEMPLE DOORS

II Chronicles 29

Introduction: The Temple doors were closed because the people worshiped false gods (vv. 2-4), forsook the Lord (v. 6), and neglected God's house (v. 24). Hezekiah opened the doors of the Temple, repaired them, put God first, and called upon His servants to cleanse themselves. This led to:

- I. **The Confession of Sin** (vv. 6, 12).
 1. Sin is ignored when we are out of fellowship with God.
 2. Sin must be confessed as sin—not treated lightly.
- II. **A Cleansed Temple** (v. 16).
 1. It was unclean through neglect.
 2. God cannot dwell in an unclean temple.
- III. **A Song of Rejoicing** (v. 27).
 1. Cleansing sacrifice first, then rejoicing.
 2. God only can give us a new song.
- IV. **An Exhortation.**

Are the doors of God's temple open or closed to you? Are you neglecting God's house? Is your body the temple of the Holy Ghost? Will you open the door of your heart to His cleansing and infilling (II Cor. 7:1; James 4:8)?—G. Chas. Weaver.

THE SON OF MAN

1. The tempted Christ (Heb. 4:15).
 2. The weary Christ (John 4:6).
 3. The sleeping Christ (Mark 4:38).
 4. The weeping Christ (John 11:35).
 5. The dying Christ (Luke 23:46).
 6. The risen Christ (I Cor. 15:20).
 7. The coming Christ (I Thess. 4:16).
- Rev. Chas. A. Adu.

THE EPISTLE TO THE PHILIPPIANS

An Outline

Key Thought: "Rejoice in the Lord" (3:1; 4:4).

- I. **Confidence** (ch. 1).
 1. Salutation (v. 1).
 2. Thanksgiving (vv. 3-11).
 3. Proclamation (vv. 12-18).
 4. Longing (vv. 19-26).
 5. Living worthily (vv. 27-30).
- II. **Comfort** (ch. 2).
 1. Humility of mind (vv. 1-11).
 2. Holding fast (vv. 12-18).
 3. Fellow workers (vv. 19-30).
- III. **Caution** (ch. 3).
 1. Count the cost (vv. 1-9).
 2. Aspirations (vv. 10-16).
 3. Examples (vv. 17-21).
- IV. **Conquest** (ch. 4).
 1. By unity (vv. 1-3).
 2. By confidence (vv. 4-7).
 3. By right thoughts (vv. 8, 9).
 4. By rejoicing (vv. 10-20).
 5. Benediction (vv. 21-23).—Ernest O. Sellers.

MAN IN HIS SIN IS COMPARED TO:

1. An adder for his venom (Ps. 140:3).
2. An ass for his stubbornness (Job 11:12).
3. A bear for his cruelty (Dan. 7:5).
4. A canker-worm for his destructiveness (Joel 2:25).
5. A dog for his uncleanness (Prov. 26:11).
6. A dragon for his desolateness (Job 30:29).
7. A fox for his cunning (Luke 13:32).
8. A leopard for his fierceness (Dan. 7:6).
9. A lion for his ravening (Ps. 22:13).
10. A moth for his frailty (Job 27:18).
11. A sheep for his stupidity (Isa. 53:6).
12. A spider's web for its flimsiness (Isa. 59:5).
13. A swine for his filthiness (II Pet. 2:22).
14. A viper for his poison (Matt. 23:33).
15. A wolf for his ferociousness (John 10:12).

Every part of man's nature has come under sin's fell swoop.—E. H. Bancroft, in *Christian Theology*.

SPIRITUAL PROGRESS

[To be read "across"]

Initiation
Birth
Cross
Faith
Justification
Embarking
Matriculation

Continuation
Growth
Crook
Love
Sanctification
Journeying
Application

Consummation
Maturity
Crown
Hope
Glorification
Arriving
Compensation

—Harold Cook.

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Gideon F. Higginbotham reports as a result of his meetings in the Congregational Church in Grand Haven, Mich., from June 5-17, that there were eight conversions.

A. H. Leaman conducted meetings in the Mennonite Church, Alpha, Minn., June 1-8. There was one professed conversion, two backsliders restored, and two consecrations. From June 12-26 in the fifteen meetings held in the Epiphany Baptist Church, Chicago, there were nineteen professed conversions, five backsliders restored and twenty-two consecrations.

Albert Peterson, who for sixteen years was associated with Billy Sunday, reports the following: "Gus V. Scott and I have conducted meetings in Lincoln, Neb., Holdrege, Neb., and Farmington, Iowa, where there was a wonderful awakening among the Christian people. More than four hundred came to the Lord. We have just closed a meeting in South Chicago in a tent where many have been reclaimed and twenty-five souls saved."

Philip Sidersky writes: "During the month of June, I have been enabled to conduct services at the Third Baptist Church, Portland, Ore., where George Marrs is pastor. The meetings were well attended and one Jewish lady was led to accept the Lord Jesus as her personal Saviour." Mr. Sidersky also conducted a series of services at the Rock River Bible Conference, Dixon, Ill.

The Heefner and Sudenga Evangelistic Party held an eight-day evangelistic campaign at the Evangelical Church at George, Iowa, from May 29 to June 5. The English Baptist and the Evangelical Churches united for the campaign. There were fifty-three decisions for Christ most of which were adults. Mr. Ellerbeck is the pastor of the Evangelical Church where the meeting was held. Mrs. Jane Hutchens, wife of Evangelist Paul Hutchens, was the able pianist for the campaign, while Miss Anna Sudenga took full charge of the instrumental music. A saxophone trio beautifully harmonized the gospel songs at each service, which together with Miss Sudenga's playing on the xylophone-marimba, piano-accordion, and autoharp, all helped to add great interest to the meeting. Definite prayer was answered for a number of unsaved individuals during the meeting.

August, 1932

Vom Bruch Evangelistic Party closed their season's work at Atlanta, Ga., in the Dixie Gospel Tent. This was a return engagement. This party conducted campaigns this past year at Colton, Pomona, Hollywood, San Bernardino, and Long Beach, Calif.; Newark, N. J.; Greensburg, Pa., and Atlanta, Ga.

Sylvester Sanford writes, "We closed a meeting in the Bissell United Brethren Church, Springfield, Ill., on June 5. During the two weeks service many persons found their way to the altar of prayer. Following this campaign we held a two weeks revival which closed June 19 in the Mt. Zion Church near Kentland, Ind., where E. C. Rildenbach is pastor. This was our fifth engagement at this wonderful rural church. Scores of souls were saved and reclaimed."

W. W. Shannon addressed tent meetings in Turlock, Calif., which began June 5 and were scheduled to close June 26, but the very large attendance and the number of conversions prolonged the meeting. More than 1,800 people were within sound of the evangelist's voice many times. There is great rejoicing in the work of grace that has been begun. Mr. Shannon's next engagement will be in the town of Berwick, Pa., of which he was mayor before he was saved. There is preparation for an enthusiastic reception as he comes "home" to preach the good news.

Joseph T. Larsen, of Minneapolis, is spending his fifth summer in rural evangelism in Colorado and Wyoming. Late-ly he has held meetings at ten different towns and a series of services at Woodland Park, Wetmore, and Cotopaxi, Colo. He reports that more than thirty have accepted Christ as Saviour. Young people's societies and Bible study classes have been organized. The heartiest appreciation has come from backslidden and discouraged Christians: "God sent you here for me." Mr. Larsen urges other Christian workers to spend their vacations or summers in these needy fields.

Ray Osterhouse and Kermit Finley have been engaged constantly in evangelistic work since leaving Moody Bible Institute. Since January they have conducted revival campaigns in St. Louis, Mo.; Collinsville, Madison, Staunton, East Alton, and Lebanon, Ill. They also have given many concerts in and around St. Louis, southwestern Missouri and Iowa. They broadcast every Sunday morning from St. Louis over station KMOX from 8 to 8:45 for several months, also assisting at Gospel Center, St. Louis, when time permitted. From June 13 to 17 they had charge of the music for the convention of the Independent Fundamental churches of America at Calvary Church, Grand Rapids, Mich. Following this meeting they held single meetings at

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Pontiac and Detroit, Mich., and Charleston, Ill. On June 22 they went to Collinsville, Ill., where they held a tent revival. July and August were spent in meetings around Dallas, Tex.

Terence McGowan has successfully ministered for the last two years at Christ's Mission, New York, N. Y., founded in 1879 by James A. O'Connor. The purpose of the mission is the evangelization of the Roman Catholic people, and never in its history has it had such large congregations and so many testimonies from converted Catholics as today. On June 9, at the annual meeting of the Board of Trustees, he was re-elected director. The other officers elected were Rev. James Parker, Ph.D., president; Mrs. James A. O'Connor, vice-president; W. J. Thompson, treasurer; and T. C. Marshall, secretary. This mission is, we believe, the only one of its kind in the United States. The office address is 130 W. 56th Street, New York City.

The McKinley Quartette, formerly known as the McKinley Trio, have added Mr. William Edwards to the party. They report the following: "We have just finished our second engagement for the summer, one at Petros, Tenn., in the Baptist Church, and the last one at Wart-

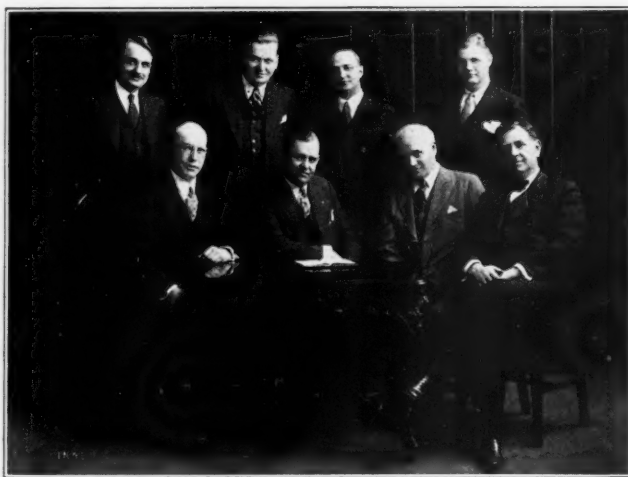
burg, Tenn. We handled the music and did young people's work in the first one, and the pastor did the preaching. In this last campaign Mr. McKinley led the music and the preaching at night and Mrs. McKinley did the young people's work. In our present engagement, July 22-31, we have charge of the music at an old-fashioned Methodist camp meeting at Princess Anne, Md. We will also do young people's work at this camp. Following that we go for our fourth engagement to Camp Kavanaugh, near Louisville, Ky., where we have charge of the music from August 11-21."

Harry O. Anderson, Alhambra, Calif., conducted a very helpful revival in the First Baptist Church, Santa Monica, Calif., during the month of June. After twelve years of general evangelistic work, Mr. Anderson has accepted the position of director of evangelism for Southern California Baptist Convention. His evangelistic work will be confined to southern California for the next year. Over 167 churches and pastors are cooperating with him in a great southwide movement of evangelism. The party will open their fall work with the First Baptist Church of Riverside, Calif. A large tent or the city auditorium will be used to conduct the services, and for a distance of twenty miles a series of simultaneous meetings will be conducted in a score of Baptist churches.

Dr. and Mrs. H. P. Dunlop recently closed a prophetic Bible conference in the Grace Methodist Church, Wichita Falls, Tex., Bruce B. Corbin, pastor.

From this meeting they received a call to Dallas, Tex.

Louis D. Hill reports over 950 definite decisions for Christ in his meetings since the first of the year, and many backsliders have been restored.



Christian Business Men's Committee who organized the Forward Evangelism Movement

Forward Evangelism Movement of the Christian Business Men's Committee was organized in the fall of 1930 to launch noonday gospel services in the loop of Chicago. After several preliminary meetings, a fund of \$700 was raised to launch a campaign that was originally planned to cover six weeks at a cost of \$3,000. After four weeks of meetings were held, it was clearly discerned that the Spirit of God was moving and that these services must go on. The original six weeks campaign lengthened to twenty-five weeks, and then the committee took the gospel into the open air in Arcade Court next to the Central Y. M. C. A. Building, from July to September. In the

fall they returned to the Princess Theatre for seven weeks and then after the holidays engaged the Adelphi Theatre for a period of twenty weeks.

The committee is holding its noonday gospel services on Monday, Wednesday and Friday of each week, at the Adelphi Theatre. Approximately \$25,000 has been collected and expended in the conduct of these meetings and the committee has personally dealt with about a thousand souls. Many splendid examples of genuine conversions have been developed, and there has been much testimony of great blessing to a multitude of God's people as a result of these services. Much credit is due to the splendid cooperation of radio station W-M-B-I, which has broadcast these services from week to week. This courtesy has made the meetings available to hundreds of thousands of listeners all over the middle west. The committee is also expecting to launch a simultaneous

evangelistic campaign in co-operation with a number of churches in the metropolitan area of Chicago during the month of November, 1932.

The Hebrew Christian Alliance held their eighteenth annual conference in May, at Boston, Mass. This conference will stand out as the most momentous and the most inspiring of all the conferences held. In numerical strength it was surpassed by the Baltimore and Indianapolis conferences, due to the economic depressions, but in the historic Park Street Congregational Church in Boston, Mass., the delegates were surrounded on all sides by great historic sights and scenes. Here on July 4, 1832, was sung for the first time, "My Country 'Tis of Thee," and in this church was born the foreign missionary movement on the American continent. The outstanding feature of the whole conference was its quietness. The flood tide of blessing worked deeply and without display. Again and again, as the consciousness of His presence filled and flooded the soul with an overwhelming sense of His nearness, glorifying and exalting Christ to His people, and revealing Him in new and wondrous beauty, the assembly could only bow before Him and echo the adoring exclamation of Thomas: "My Lord and my God." This consciousness manifested itself in the unanimity displayed in all the sessions both in the meetings of the executive committee and in the open conference. The purpose of the Alliance was more clarified as they decided to launch out in a great evangelistic campaign in behalf of the Jewish people. A resolution, which was presented and unanimously adopted by the conference, committed it to definite missionary work at home and abroad. A special committee of Hebrew Christians

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Rev. W. E. Biederwolf, Director. Mr. Homer Rodeheaver, Director of Music.

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was appointed and an advisory committee of Gentile Christians, with Dr. James M. Gray as chairman, was formed to carry out this new program. Next year the annual conference will be held in the Memorial Presbyterian Church of St. Louis.

Winona Lake Bible Conference is to be conducted from August 12 to 21. Great preparations are being made for two special days, Saturday and Sunday, August 13 and 14. These will be known as "The Eighteenth Amendment Days." Every indication points to the attendance of a vast throng of people. On Saturday both Clinton N. Howard, known as "The Little Giant," and F. Scott McBride, the fearless leader of the Anti-Saloon League, will speak, and then on Sunday afternoon General Smedley D. Butler will address the assembly on the burning issue of the day. Other speakers for the ten days Bible conference are Robert Speer, Charles J. Rolls, Robert G. Lee, Bishop Adna Wright Leonard, J. G. Massee, President Oliver J. Buswell, Jr., Mark A. Matthews, George McNeely, Alva J. McClain, Paul Rader, Sam Higginbotham, William C. Terril, George Redden, William B. Hogg, L. E. York, Philip Sidersky, Jacob Peltz, William M. Danner, Miss Grace Saxe, the Mission Boys with George Trotter leading. Dr. William Edward Biederwolf is director of the conference.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Harry McCormick Lintz was the evangelist in summer tent meetings being held in Atlanta, Ga., from May 31 to June 12. There were 40 who professed conversion, 200 consecrations, and 30 who vowed their intention of giving full time to the Lord's service. He also had the privilege of broadcasting every morning during the entire period over WSB. Mr. Lintz filled many speaking engagements in eastern Tennessee; one in the Broadway Baptist Church, Knoxville, another in Newport and several in Greenville.

Dr. Henry Ostrom held speaking engagements in Rochester, N. Y., and Forest City, Iowa. Then he conducted a Bible conference at Cooperstown, N. D., June 19-26. The conference was in charge of Pastor Ludwig Lunde, of the Norwegian Free Church.

Max I. Reich was the speaker June 21-29, at the Friends Church, Wellington, Ont., Can. Rev. Harry Parry, pastor.

C. E. Putnam has spent almost the entire month of June in Illinois. After finishing a series of forty-seven meetings in Cuba, Ill., he engaged in a series of services in Canton, Ill., for three weeks at the Methodist Protestant Church, where Rev. J. C. Leonard is pastor. At the close of the meetings he opened another series in Fond du Lac, Wis.

MOODY BIBLE INSTITUTE WEEKS

The First United Presbyterian Church of Rochester, N. Y., of which Dr. Ernest B. McClellan is minister, welcomed the Moody Bible Institute in an interdenominational Bible conference from May 29

to June 5. The speakers were Dr. P. W. Philpott and Dr. Henry Ostrom. Russell E. Kauffman directed the music. To the preliminary work of Harold P. Blanchard, field representative for the state of New York, the success of this conference is largely attributed. A testimony from an Institute friend as to the results of this conference is made in the following words, "Through the conference the Institute is now nearer and dearer to the hearts of many. Another conference will draw a much larger attendance and the people are already asking at what time the Institute will come back again."

The Little Rock Bible conference under the auspices of the Moody Bible Institute was held this year June 5-12 in the Second Baptist Church, of which Dr. Calvin B. Waller is pastor. The speakers were Dr. Harry A. Ironside, Dr. L. Sale-Harrison and Archibald R. Wright. The music was directed by Dr. Waller, with Mrs. Bertha Kirby Nelson at the piano. Special solos were rendered by Mrs. A. R. Wright. Radio station KLRA gave the 9 o'clock half hour to the speakers of the conference, at which time the life and work of the different departments of the Moody Bible Institute were presented. The conference was directed by Ray E. Bomboy.

Calvary Baptist Church of Forest City, Iowa, of which Rev. M. S. Hansen is minister, held a Moody Bible Institute Week from June 12 to 17. During this week terrific rain and thunder storms took place which prevented large attendance, but those who braved the weather testified to the presence and power of the Holy Spirit in the addresses of Dr. Henry Ostrom. C. A. Montanus directed the conference and presented the life and work of the Moody Bible Institute in motion pictures. By a unanimous vote on the closing night, the Moody Bible Institute was invited to conduct a similar conference in 1933.

Gull Lake Bible Conference Association co-operated for a Moody Bible Institute Week June 26 to July 3 at Gull Lake, Midland Park, Augusta, Mich. The speakers were Dr. L. Sale-Harrison, T. Struthers Higgins, Dr. Otis G. Dale and Archibald R. Wright. Frances L. Bennett conducted a series of meetings for women and organized daily groups of boys and girls of grade and high school ages. The music of the conference was in charge of T. Struthers Higgins, with Carl Porritt at the piano. Mrs. Archibald R. Wright, Mary Osman, of Detroit,

and Hilma J. Johnson, of Grand Rapids, were the special soloists of the conference. Paul L. Arnold, executive secretary of the Alumni Association, addressed the graduates and former students present.

FUTURE ENGAGEMENTS

Harry O. Anderson—July 24-Aug. 14, Los Angeles, Calif.; Aug. 14-28, Long Beach, Calif.; Sept. 2-Oct. 16, Riverside, Calif.
"The Bonney Workers"—Sept. 25-Oct. 16, Topeka, Kan.
Homer W. Grimes—July, Bristol, N. H.; August, Hummel, N. H.; September, New Britain, Conn.; October, Laconia, N. H.; November, Maine; December, Providence, R. I.; January, Boston, Mass.
Louis D. Hill—July to August 7, Newark, N. J.; Aug. 21-Sept. 4, Atlanta, Ga.; Sept. 11-25, Atlanta, Ga.; October, Newark, N. J.
E. DeWitt Johnston and Party—July, Richmond, Ind.
J. H. Leonard and Alexander Torrie—September, Kincardine, Ont., Can.
Duncan McNeill—July, Schenectady, N. Y.; August, St. Louis, Mo.; September, Detroit, Mich.; October, Toledo, O.
Albert Peterson—August 21-Sept. 11, Memphis, Tenn.; Sept. 18-Oct. 9, St. Louis, Mo.; Oct. 12-Nov. 20, Ottumwa, Ia.
Dr. Milton S. Rees—July 24-31, Old Orchard Methodist Camp Meeting, Maine; July 31-Aug. 7, Methodist Camp Meeting, Empire Grove, Maine.
Sylvester Sanford—July 11-24, Lexington, Ill.
Philip Sidersky—August 12-13, Winona Lake, Ind.

(Continued on page 612)

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago

Bible Difficulties, by W. Arndt.

The professor of Hermeneutics and New Testament Exegesis in the Concordia Seminary, St. Louis, has provided a valuable commentary on passages of the Bible alleged to be irreconcilable with its inspiration. In a brief compass he has considered some of the problems arising from miracles in the Bible, moral and historical difficulties, and finally those statements that seemingly conflict with science. One needs to read a book of this kind not only to be more thoroughly convinced of the marvelous unity and integrity of the Bible, but also to be able to give "a reason of the hope that is in you."

117 pages. 7 1/4 x 5 inches. Concordia Publishing House, St. Louis, Mo.

C. H. B.

Christian Science in the Light of Holy Scripture, by T. Wilkinson Riddle, F. R. S. L.

An outstanding feature which must always characterize a treatise dealing with subjects in this field is fairness, a fine brand of sympathetic regard for the views of one's fellow men. This quality is not lacking here. The subject is treated with the utmost candor, honesty and moral soundness. Christian Science is taken up in relation to the Authority of the Bible, God, Man, Evil, Christ, the Holy Spirit, Prayer, Last Things and Healing. The Bible and the doctrine of Healing is the subject of the last chapter. In view of the rapid strides which Christian Science has made in common with other isms, this volume is a very profitable one to own. It is clear, succinct and splendidly adapted for reference work. Christian workers should avail themselves of this book.

96 pages. 7 1/2 x 5 1/4 inches. Marshall, Morgan and Scott, London and Edinburgh. 75 cents.

J. A. V. G.

The Secret of the Universe, by Nathan R. Wood, D.D.

This book by the president of Gordon College, is the work of twenty-five years. It contains four parts, namely, The Outer Universe, The Inner Universe, The Demand of the Universe, The Secret of the Universe as the Solvent of the Problems of the Universe. The first three parts contain the argument of the book; the last part, the application to many fields of thought. The thoughtful man naturally asks the questions: Why is the world just what it is? Why is man what he is? Is there a structure of the universe? What is space and time? The author attempts to answer these and many other difficult questions. His method of procedure is most interesting, but his conclusions will hardly be recognized by all as final. Those of a philosophical turn of mind will find great pleasure in reading this book even though they do not accept the author's conclusions.

223 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, New York. \$2.00.

P. B. F.

New Frontiers in the Central Sudan, by C. Gordon Beacham.

Head hunters of the Central Sudan are entering the Christian Church clothed and in their right mind. A missionary among them tells the absorbing story of their transformation. He does it with an intelligence resting upon disciplined powers of observation, sound judgment in the collection and collation of his materials, and with a flair for chaste, clear, strong and direct statement. It bears the mark of trustworthiness, and its pithiness is a constant pleasure. The student of anthropology and comparative religions, no less than of missions, will find it valuably informing, and the average Christian reader will thank God for its arousal and incentive.

157 pages. 7 1/2 x 5 inches. Evangelical Publishers, Toronto. \$1.50.

J. R. R.

When God Comes to Earth, by A. D. Muse.

The author of this "study in the dispensations" claims for his production nothing new. Its chief value is its loyalty to the Word of God. After devoting a chapter to each of the dispensations, setting forth briefly and vividly the characteristics of each, he closes the volume with a chapter upon each of the following subjects: The Great Tribulation, The Final State of the Unredeemed, and The Final State of the Redeemed. This paper-bound book will be helpful for beginners in the study of prophecy.

142 pages. 7 x 4 3/4 inches. Oklahoma Baptist University Press, Shawnee, Okla. 60 cents.

G. S.

The Life of Charles Albert Blanchard, by Frances Carothers Blanchard.

Mrs. Blanchard has rendered a vital service to the cause of Christ by compiling much of the material transcribed from her honored husband's journals and diaries. Dr. Blanchard for two or more generations was a notable and honorable figure in the life of America as a preacher, educator, and college president. The book deserves a wide circulation among Christian leaders today, and especially among the young who shall soon come into places of leadership. His life is especially valuable as it reveals the spirit of uncompromising loyalty to God and man. It is a rebuke to the ambitious self-seekers of the day.

A question might be raised concerning an utterance by Dr. Blanchard, "Man is nineteenth century education. A few years ago when the teachers of our country were devoting a great deal of attention to the subject of heredity this statement was made. I do not think it would be doubted by any one at the present time." This utterance expresses a revolt against the emphasis upon human depravity. However, in this day it is about as far to the other extreme. Human depravity is more and more denied by ministers and educators. Education in his day had a different meaning from education in our day. It meant bringing the young into touch with God's Word in the power of the Holy Spirit. Education in the light of the life and service of Dr. Blanchard meant regeneration by the Holy Spirit through God's Word and careful nurture therein. In the light of modern education this utterance may be justly challenged.

220 pages. 7 1/2 x 5 1/2 inches. Fleming H. Revell Company, New York. \$2.00.

P. B. F.

Studies in Theology, by Benjamin Breckenridge Warfield, D.D., LL.D.

This is the ninth volume of writings by the late professor of theology at Princeton which his literary executors have issued, and it enhances the value of the series by great variety of subjects treated in twenty-one articles. These include Apologetics, Christian Supernaturalism, The Task and Method of Systematic Theology, several papers on the Atonement, two on Baptism, others on Predestination in the Reformed Confessions, the doctrine of Infant Salvation, Annihilationism, the theological significance of Luther's Ninety-five Theses, and very informing studies of Historical Rationalism in its latest phase, and of Mysticism and Christianity.

Calvinism is ably defended throughout, but many who are not Presbyterians will dissent from certain conclusions, and from his views about genealogies in the Bible, though he demonstrates the unsoundness of evolutionists in ascribing immense antiquity to our race. Of special interest is his analysis of Darwin's life, in sad contrast to Charles Hodge, showing his gradual religious atrophy as God became to him increasingly unnecessary. We commend this volume to Bible students who desire to understand the bases of their faith.

671 pages. 9 x 6 inches. Oxford University Press, New York. \$4.00.

H. E. S.

Bible Book Dial, by J. L. Williams.

This is a large circular chart around the edges of which on one side are printed all the books of the Old Testament, and on the other the books of the New Testament, with the central thought of each. Covering the central wheel are two smaller disks with cut-out notches through which the author, approximate date, general classification, place of writing, and number of chapters are revealed when the indicator points to a designated book. This will be found a splendid method of teaching the general facts about the books of the Bible, and will also be found a very useful project for boys and girls to construct in the Daily Vacation Bible School.

Author, 2720 Second Avenue, South, Minneapolis, Minn.

C. H. B.

The Gospel of Saint John, by Paul Harrison, M.D.

This little book contains a series of meditations on the fourth Gospel by the well known missionary to the Arabians, Dr. Paul Harrison. The chief value of the book is the peculiar viewpoint of one who has lived in the East for more than a score of years. The evaluation of Christ's works and words in the light of the Orient is worthy of our best attention.

166 pages. 7 x 4 1/2 inches. Wm. B. Eerdmann Publishing Company. Grand Rapids, Mich. \$1.25.

P. B. F.

The Climax of Revelation, by Julian Scales Sibley, A.B., B.D.

This volume presents our Lord as the central and final fact of the revelation which God has given of Himself in the Bible. It shows that all lines of Scripture truth converge in the person and work of Jesus Christ. Throughout the book, our Lord's deity, humanity, and blood atonement are stressed and kept in proper balance. The author quotes freely from Scripture. One reads the book with the consciousness that Christ in His person and work is the heart of the Bible. This book provides a strong answer to the false teaching of Modernism regarding our Lord.

175 pages. 7 3/8 x 5 inches. Fleming H. Revell Company, New York. \$1.50.

K. S. W.

Christ in the Home, by Gerrit Verkuyl, Ph.D., B.D.

These "studies in Christian nurture" by the field representative for leadership training in one of our great denominations, is a timely contribution to a growing need. The future of society and of civilization rests largely upon the home, the very existence of which is being threatened in our great nation, while its influence is being undermined and weakened elsewhere. The express purpose of the author is to bring Christ and the home more intimately together. The book deals not only with the ideal home in which Christ is enthroned, but with the home of today as affected by changed and changing conditions of living. Its twelve chapters treat interestingly of practical problems by one who can speak with authority.

216 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, New York. \$1.50.

G. S.

Triumphant Christianity, The Life and Work of Lucy Seaman Bainbridge, by A. H. McKinney, Ph.D., D.D.

This is a biography of a beautiful life lived among the under privileged of New York City. It is a graphic picture of the life and work of the superintendent of the Women's Department of the New York City Mission Society; her background and preparation for her life's work, her contact with those whom she helped both in a physical and spiritual way, and her associations with her fellow-workers in the great work of caring for the poor and the helpless. While her work had to do with caring for the bodily needs of those to whom she ministered, the emphasis was placed upon their need of a Saviour. The book is not a description of mission work however, but of a beautiful Christian character that should inspire others to a like devotion in service to God.

206 Pages. 8 x 5 1/2 inches. Fleming H. Revell Company, New York. \$2.00.

K. S. W.

Moody Bible Institute Monthly

Kerry, by Grace Livingston Hill.

Kerry, Mrs. Hill's latest heroine, felt life could not possibly be harder than when her father died, but when shortly afterward her mother remarried, a man far less worthy, life seemed unbearable. But it was here that a young Bible institute graduate came into her life, and it was his fervent Christian faith and buoyant hope that changed the entire future for her. Mrs. Hill not only vividly and accurately describes present day conditions, but finds so many opportunities for contrasting the reckless profligate life of youth with the earnest, hopeful spirit of those who have received training in our Bible institutes.

306 pages. 7¼ x 5 inches. J. B. Lippincott Company, Philadelphia. \$2.00.

C. H. B.

The Challengers, by Grace Livingston Hill.

This timely book is an antidote for the present period of depression. A noble family, the Challengers, met with one misfortune after another, beginning with the prolonged illness of the father, a college professor. In their extreme poverty and distress, however, they resort to prayer, and the marvelous way in which God rewards their faith and leads them into brighter and better days brings the story to a triumphant conclusion.

318 pages. 7¼ x 5 inches. J. B. Lippincott Company, Philadelphia. \$2.00.

C. H. B.

Religious Education in the Rural Church, by Henry W. McLaughlin, D.D.

The author of this book is director of country church work in the Presbyterian Church, U.S. He has had many years of practical experience in a country parish. He comes to his task not only with enthusiasm, but with full knowledge of the possibilities and the great need of rural America. While recognizing the spirit and ability of the author, it is to be regretted that it becomes necessary to call attention to the fact that there is evidence of the possibility of the religious education program leading away from the supreme mission of Jesus Christ, which was to seek and to save the lost. Even though the author is thinking in terms of Christianity as the redemptive religion, his program presents Christianity as a means of social and economic betterment. Its execution would lead the minister away from his spiritual leadership and involve him too deeply in the material interests of the community.

220 pages. 7½ x 5 inches. Fleming H. Revell Company, New York. \$1.50.

P. B. F.

The Old, Old Story, by Oswald J. Smith.

A series of five sermons, simple and direct, upholding Christ as the great Sin-bearer. The author speaks from his own experience. The subjects are as follows: The Question that Settles Destiny, The Universal Verdict, Guilty or Not Guilty, The Divine Plan of Salvation, and What is meant by Saving Faith? Warmly evangelistic, pure in doctrine, and carrying an appeal to the heart.

62 pages. 7¼ x 5 inches. Christian Outlook Company, Toronto. 25 cents.

J. A. V. G.

Perfectionism, Vol. II, by Benjamin Breckinridge Warfield, D.D., LL.D.

This concluding volume on Perfection, or Holiness, is the most valuable work yet issued by the literary executors of the late Princeton Seminary professor who was our greatest Calvinist theologian. It is elaborate and of course scholarly, and is heavy reading but not obscure. An index would be worth the added expense, for the book is priced low. It will well repay careful study by Bible students who seek to grasp the fundamental doctrines of the Christian faith, or to test important religious movements today.

He shows that unscriptural teachings have always characterized Perfectionists and that their belief not only obscures grace and denies the perseverance of the saints, but is akin to Pelagianism, or salvation by works and the inalienable ability of the human will. As Dr. Warfield points out, Christ is not

divisible and we cannot receive Him for our justification without our sanctification beginning then (Rom. 6). We are sanctified only progressively, although consummation at the goal is assured. We cannot be saved from sinning except as we are saved from sin. Grace always takes the initiative and to grace alone belongs the victory. Not faith but grace is the antithesis to Pelagian works.

611 pages. 9½ x 6 inches. Oxford University Press, New York. \$3.50.

H. E. S.

The Prophecy of Zechariah and Signs of the Times.

These are prophetic addresses. The fifth and sixth chapters of Zechariah were given by Westacott and N. S. Denham, and *The Signs of the Times* by E. A. Rawlence and W. Percy Hicks. The Prophecy Investigation Society was inaugurated in 1865 and holds its regular meetings twice a year. The authors of these prophetic studies evince profound thought and an exhaustive study of the subject. One of the unusual features is embodied in a record of a discussion by the members of the society relative to the addresses given which provides a treasure of rich spiritual food for those who love the Word. Sane in interpretation, and illuminating in presentation of subject matter.

88 pages. 7¼ x 5 inches. Thynne and Company, Ltd., London. 60 cents.

J. A. V. G.

China Speaks on the Conflict between China and Japan, by Chih Meng.

This authoritative book by the associate director of the China Institute in America, carries further weight on account of Introductions contributed by the Chinese Minister to our country and Professor Willoughby, of Johns Hopkins. To read it patiently is difficult because of its convincing proof of Japan's injustice to China for years past. China has a more pressing problem of surplus population threatened with starvation, and requiring also raw materials for development of industries, than is true of Japan. Hence the rich agricultural resources of Manchuria and its coal deposits, one-seventh the quantity of Japan's are more essential to China's existence than to the Island Empire.

Yet the latter has continually considered only her own national welfare, her own economic needs and how to prepare on the mainland a strategic defense for herself. Whoever holds southern Manchuria is master of north China and can dominate central Asia. Even while offering to negotiate with China, but without neutral nations as arbitrators or consultants, Japan is holding in her military grip two thousand square miles of Manchurian territory and thirty millions of Chinese residents there. Moreover, on the plea of defending her own nationals and their lawful trade and investments, she utilizes her troops to displace the entire civil (Chinese) administration and to control and develop the natural resources, banking, railroads and other business for exclusively Japanese profit.

In Japan two rival parties have contended for political power, the Liberal and the Military. The author believes the latter shrewdly planned the Manchurian campaign last September, when depression absorbed the attention of other Powers, in order to win votes at home by appeals to honor and patriotism. The trick succeeded, but China's patriotism was roused to resistance at Shanghai. A large map and important documents are found in the Appendices.

211 pages. 8 x 5½ inches. Macmillan Company, New York. \$1.50.

H. E. S.

Japan and America, A Journey and a Political Survey, by Henry W. Taft.

The author is an eminent lawyer and brother of the late Chief Justice. In 1920 he was one of a dozen prominent Americans invited with their wives to visit Japan as guests of an unofficial group of leading men there, in the hope that friendly discussion would promote mutual understanding and good will between their nations. Part I describes their journey and the delightful hospitality enjoyed. Part II deals with the important questions they considered, and others that have developed since, with supplemental chapters on the recent military and diplomatic clashes in Manchuria and Shanghai. Mr. Taft is sym-

pathetic toward the Japanese, with whom he believes we must maintain cordial relations for our own interest in the Orient, though our position need not be anti-Chinese. He apparently did not visit China, at least on this tour.

In his opinion the Japanese possess more political sense and aptitude for representative government than any other people save the British and our own, whereas the Chinese like the French are individualistic with little conception of nation-wide community obligation and co-operation. Yet Japan's dual government reflects the old Shogunate militarism, for the army and navy name the ministers for their departments, which neither cabinet nor parliament can control. When the other Powers were too busy with the World War to protest, Japan presented twenty-one demands on China that were clearly imperialistic, and the author found no responsible sentiment justifying them. But those most infringing on China's sovereignty were withdrawn in the treaties she was forced to sign and the only one now in controversy treats of Manchuria.

359 pages. 9 x 6 inches. Macmillan Company, New York. \$3.50.

H. E. S.

The Bible and Religious Education, by J. Sheatsley, D.D.

In these days when religious education is so closely related to the modernistic movement, substituting education for evangelism, and the social gospel for the Word of God, it is most refreshing to find an author who believes that "the only satisfactory solution of religious education and our major social problems is a dead earnest effort at getting the Word of God into the hearts of the people." It is the Bibleless home, the Bibleless school, and even the Bibleless Church that is responsible more than anything else for America's spiritual barrenness. If only a few more books of this character were published and propagated, the nation would be well on its way to recover its former social and economic stability, as well as its religious prestige.

270 pages. 7½ x 5½ inches. The Book Concern, Columbus, Ohio. \$1.50.

C. H. B.

Ten Burning Questions, by William B. Riley, D.D.

Dr. Riley is not only the author of many good books, but the organizer and life of many Christian movements. However, it is probable that with all his accomplishments the pulpit is his throne. For thirty-five years he has preached to ever increasing audiences in the city of Minneapolis. His present auditorium has a seating capacity of 2,640, and is well filled for both morning and evening services.

The ten burning questions are selected from his latest and probably his best sermons. With keen analysis and broad knowledge he discusses in the first five addresses vital theological questions that are now in controversy. The last five sermons, which are devoted to family, social and governmental questions, afford ample evidence that the premillennialist is capable of taking a deep interest in social, economic and political problems.

200 pages. 7¾ x 5 inches. Fleming H. Revell Company, New York. \$1.50.

C. H. B.

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The Institute

Alumni Gleanings

W-M-B-I

FACULTY AND STAFF ENGAGEMENTS

Dr. James M. Gray, June 28, 29, three addresses before the Minnesota State Christian Endeavor Convention at Medicine Lake.

Carl Hanson, June 12, The Church of the Lutheran Brethren (Norwegian), Chicago; June 19, Hauge Evangelical Lutheran Church (Norwegian), Chicago; June 26, Salem Evangelical Free Church, Chicago.

Kenneth S. Wuest, June 12, Immanuel Swedish Mission Church, Chicago; June 26, Riverdale Baptist Mission, Riverdale, Ill.; June 30, Dutch Reformed Church, South Holland, Ill.

Frances C. Allison, June 1, women's meeting, Moody Memorial Church, Chicago.

Wendell P. Loveless, June 12, Gospel Center, St. Louis, Mo.; June 12, broadcast over KMOX, St. Louis.

W. Taylor Joyce, June 2, Bible Faith Mission, Chicago; June 12, Swedish Free Church, Rockford, Ill.; June 19, Roseland Gospel Mission, Chicago; June 26, Northwest Gospel Tabernacle, Chicago.

Clarence H. Benson, June 17, 19, annual meeting of Evangelical Teacher Training Association, Philadelphia, Pa.; June 25, World's Christian Fundamentals Convention, Columbus, Ohio.

D. L. Foster, June 10, Putnam County Council of Religious Education, Continental, Ohio; June 12, Presbyterian Church, Kalida, Ohio; June 12, Presbyterian Church, Gomer, Ohio; June 12, Ebenezer Mennonite Church, Bluffton, Ohio; June 19, Mennonite Mission, Chicago; June 26, Christian Companionship Club, Moody Memorial Church, Chicago.

W. H. Hockman, June 5, Parkside Baptist Church, Chicago; June 24, World's Christian Fundamentals Association, Columbus, Ohio.

Harold L. Lundquist, June 17, Presby-

terian Church, Westfield, Wis.; June 22, Swedish Tabernacle, Minneapolis, Minn.; June 24, First Swedish Free Church, Minneapolis, Minn.

AN INSPIRING WORK

Rev. W. Taylor Joyce, Director of the Correspondence School, who has recently returned from a visit to several cities of Washington, and other points in the Northwest, reports a remarkable interest in Correspondence School class work in that region.

The First Presbyterian Church, Tacoma, has nearly 250 enrolled students in the Scofield Bible Correspondence Course, meeting in 15 separate classes. The church designates this the Scofield Department of its Church School work. The influence of this center of interest is spreading to other churches, other classes being already organized, and some are in process of organization. Dr. Roy Talmadge Brumbaugh, pastor of the Tacoma church, is an enthusiastic Bible teacher and expository preacher, and his influence is squarely back of the work of the Moody Bible Institute.

THE KEYSER LECTURES

The month of June will be remembered as one of special privilege at the Institute.

(Continued on page 608)

Inaugural of Rev. Harold L. Lundquist, LL.B., as Dean of the Educational Department

THIS memorable and interesting occasion occurred at Chapel Hour, Saturday morning, July 9, in the presence of the Faculty, the heads of departments, and many of the employees, and the whole student body. After the chanting of the Jubilate Deo and the recitation of the Lord's Prayer, the President of the Institute, Dr. Gray, spoke in part as follows:

"It gives me pleasure to announce that the Executive Committee of our Board of Trustees has voted to promote Mr. Lundquist from the position of Assistant Dean to that of Dean of the Educational Department, taking place as of July 1. The promotion was made on my recommendation after conferring with the Faculty, and receiving several written commendations from its individual members.

"Rev. Harold L. Lundquist, who was reared in the Swedish Evangelical Mission Covenant denomination of Christians, is a graduate of the University of Minnesota, including its school of law, and holds the degree of Bachelor of Laws. He was also admitted to practice before the Supreme Court of the State of Minnesota.

"Preferring, however, to devote his life to distinctively Christian work, and feeling the divine call to do so, he subsequently entered the Moody Bible Institute, graduating from its General Course. In the midst of his studies, however, he was called to military service in the World War, and assigned to the medical department of the army.

"On returning and completing the General Course in the Institute, he entered Princeton Theological Seminary, but after a year's study in that school of learning, he again returned to the Institute in order to complete his theo-



H. L. Lundquist

logical work in our Pastor's Course in which he later graduated.

"A brief term of service in our Extension Department was followed by his engagement in pastoral work in Ohio, whence he was once more called to the Institute in order to assist Dr. Fitzwater in the promotion of our Evening School.

"The commendable character of his work in the Evening School caused him to be elected a member of the Faculty in 1925, in which capacity he taught various subjects in our curriculum, finally being honored as the successor to Dr. John C. Page in the teaching of Bible Doctrine.

"It was while teaching Doctrine that Mr. Lundquist was elected Assistant Dean of the Educational Department where the President was serving as Dean *ad interim*, from which office he has now been elevated to his present position.

"I think it important," continued Dr. Gray, "to make clear at this time just what is the status of the Dean of the Educational Department in relation to the work of our other departments, and that of the Institute generally. Mr. Lundquist quite understands, and it is with his knowledge and approval that I now advertise the fact, that he is not *Dean of the Moody Bible Institute*, but *Dean of the Educational Department*. No such office as *Dean of the Institute* exists, and

there is no such official among us.

"The Educational Department is indeed the very heart of the Institute, and it is for its maintenance and welfare that all the other departments function. But still in our plan of operation, the Educational Department is only one of some ten bureaus or departments, the head of each being in great measure independent of every other head of a department, all being gathered up administratively, in the President of the Institute, who in turn, is accountable to the Board of Trustees through the Executive Committee of that Board.

"These heads of bureaus and departments meet regularly as a Business Staff, with the President, to discuss their respective problems and interchange their various views about the needs and development of the Institute as a whole. Thus it is that all of them possess an intelligent working knowledge of the plant, and co-operating in counsel and in prayer, the blessing of God rests upon them, and through them His grace is thus ministered to every part of our material and spiritual edifice.

"It goes without saying that the Dean of the Educational Department is a most influential member of the Business Staff, and it is in full appreciation of that fact that Mr. Lundquist, in accepting his present office, dedicates himself anew to God that, as he has said to me, 'day by day and moment by moment,' he might know and do His holy and blessed will."

On presenting the newly elected Dean to the assembled body, the latter led in the closing prayer and pronounced the benediction. This was followed by the spontaneous singing of the Moody Bible Institute Fellowship song, "God bless the school that D. L. Moody founded."

Alumni Gleanings

Active and Associate Members of the Alumni Association, and all former students of the Institute, are urged to make use of this department for sharing news items of interest with MONTHLY readers in all parts of the world. Please send items promptly, written legibly with full name and address, and kindly indicate year of graduation or last year of attendance at Institute. Address to Editor of M. B. I. Department.

Arthur P. Sengpiel '23, visited the Institute recently when in Chicago to attend the graduation exercises of the Northern Baptist Theological Seminary, from which he received the degree of Bachelor of Divinity on May 26. Mr. Sengpiel is pastor of the Baptist Church in Hamilton, Mo.

Ralph E. Donaldson '31, has almost completed his first year of happy service as pastor of the Gow Memorial Presbyterian Church, Crivitz, Wis. He also has the care of a church at Loomis, Wis., and one at Middle Inlet, Wis. His parish lies in a dairy country, one of the beauty sections of the state, where each summer hundreds of tourists and campers gather for their vacations. Mr. Donaldson says of the MOODY MONTHLY: "We eagerly await its coming each month, to enjoy the feast of good things it always brings to us concerning the Institute family."

Joseph G. Kane '18, pastor of the Presbyterian Church, Nanticoke, Pa., stopped at the Institute on his return from the General Assembly at Denver, Colo., to which he was a commissioner.

F. E. Holland, Kijabe, Kenya Colony, East Africa, returned to Chicago from the Pacific Coast where he was holding deputation meetings in the interest of the Africa Inland Mission. He spent the month of June in deputation work in the Central States.

Dorothy M. Rose '29, after almost a year's absence on account of illness, returned in May to her work with the American Board of Missions to the Jews, Brooklyn, N.Y.

Gerald A. Dahlquist '24, Bamako, French West Africa, writes: "I need to ask the Lord continually to help my unbelief and increase my faith. Here in this large commercial center we find even the natives so taken up with business affairs and pleasure that they care little about hearing the gospel. . . . Please join with us in praying for new workers for this field. Hundreds of bush villages are without a gospel witness, and Mohammedanism is fast spreading."

Helen Varne '27, 572 Elm St., Princeton, Ill., as secretary of her class has recently sent out a neatly printed class letter which holds contributions from twenty-six members, who indicate much joy in rendering a widely scattered service for the Master. Miss Varne is in her fourth year of service at the Children's Home in Princeton, where she is helping to care for seventy-nine rugged boys and girls.

Mrs. George F. Stokes (Mary Elizabeth Rutherford '02) has sent in the following interesting information: "In November, 1906, I went out to India under the National Board of Young Women's Christian Association, and served in that country for nearly twenty

years. I was three years in the same kind of work in Malaya—Singapore, Kuala Lumpur and Penang. I returned to India in 1925, came home in June, 1927, and on September 7, 1929, was married to Mr. Stokes, of Detroit. I have been connected with the Probation Department of this Wayne County Circuit Court since the end of July, 1927, and am still serving."

Mrs. H. V. Higginson (F. Winifred Parker '18), Kemptville, Ont., Canada, has had a busy life since leaving the Institute: two part terms of service in Africa under Sudan Interior Mission, months of invalidism at home, partial restoration, home mission work, marriage in May, 1925, labor with husband in Ontario churches, now in Kemptville church under Wesleyan Methodist Conference, with additional church seventeen miles distant. Mrs. Higginson and her husband take turns in ministering to the two churches, she being an ordained elder in the Wesleyan Church, the first woman to receive such ordination in Canada.

Ruth Paxson '99, present address, c/o Thomas Cook and Son, Lausanne, Switzerland, left her field in China for a much needed rest, which she planned to take in Switzerland. She has found new strength and health, and many doors have been opened for promoting the teaching of the abundant life. Germany has been an especially responsive field, and some of her messages have been published for wide circulation.

Visitors to the Institute in June included: Mrs. R. E. Bateson (Jane E. Miller '04), missionary to Porto Rico; W. E. Wright '03, and Mrs. Wright (Anna Maclaren '05), of Rochester, N.Y.; Eldon Farrar '25, California, en route to the World's Fundamentals Conference, Columbus, Ohio; Frank E. McGlone '27, Flint, Mich.

Edna E. Fritsch '25, special instructor in Phonetics at the Institute, received her Master's degree in June from Northwestern University, Evanston, Ill.

Neil Pease '31, pastor of the Baptist Church, Troy, Ill., was ordained on June 13. Three former students participated in the service: Hubert L. Sparks '06, East Alton, Ill., gave the ordination address; Robert J. Anderson '17, Litchfield, Ill., gave the charge to the pastor, and Charles Mosher '29, Staunton, Ill., gave the charge to the church.

May Jessie Taylor '20, Mission Protestant Americanine, Yaounde, Cameroun, West Africa, writes: "Our station report for the year reads, 'More than forty village chiefs are looking for us to come to them.' But many of these must wait. One-third of a million people—and this does not refer to our whole mission, but to one portion of it—has only an average force of five white missionaries to minis-

ter to them. Won't you pray that God will touch hearts in the homeland?"

Arthur Kallman '27, 240 W. 14th South St., Salt Lake City, Utah, spent some time serving the Lord in northern Minnesota and Canada, living on free will offerings. He writes: "The Lord has sent me to this city now, and blesses me in the work as pastor of the Swedish Evangelical Free Church."

C. Daniel Andersen '29, and Mrs. Andersen (Martha C. Andersen '27), Panzi Kikwit, sur Kuilu, Congo Belge, W. C. Africa, have been doing much work in heathen villages and have been glad to find some in every place who are eager to listen to the gospel. Many are seeking the light, and lives have been transformed by the power of Christ.

Nella Rylaardsdam '22, is enjoying her work with the Indians at Dulce, N. M.

Carrie Bosserman '20, spent the past winter at her home near Mt. Healthy, Ohio, "happy in His service . . . helping in the Sunday School." She has a class of high school girls whom she is seeking to lead to the Saviour.

William M. Hooker '24, and Mrs. Hooker (Florence Rowe '23), Hannibal, Ohio, are serving three Methodist Episcopal churches in the same district in which they started eight years ago. Mr. Hooker conducted evangelistic meetings in two of the churches, which resulted in 57 professed conversions (children, grandfathers and grandmothers) and 45 additions to the churches. He writes: "I believe that any church can have a revival of 'old-time power' if the members of the church want it and will 'tarry' for it."

Elizabeth Christensen '21, Virginia, Minn., has the sincere sympathy and prayers of fellow students and friends in the loss she has sustained by the death of the mother, Mrs. H. P. Christensen, on June 14, as a result of injuries received in an automobile accident. Miss Christensen's father passed away last year.

J. Palmer Muntz '21, pastor of the Cazenovia Park Baptist Church, Buffalo, N.Y., was honored on May 27 with the degree of Doctor of Divinity by the Los Angeles (Calif.) Baptist Theological Seminary at its spring convocation. Dr. Muntz has served his present field for more than seven years, witnessing a fine advance in spiritual and numerical strength. The church has a weekly radio program over station WBEN.

Harold Garner '27, pastor of the Methodist Protestant Church, Kasbeer, Ill., was a recent visitor at the Institute, bearing heartening reports of Daily Vacation Bible School activities in his home community and Bible teaching opportunities in the public schools of Princeton, Ill. The surrounding region is responding to his ministry to the extent that his audiences are much larger than the total population of the village.

Harry McCormick Lintz '30, is given gracious mention in a recent issue of *The United Presbyterian*, by a former teacher, Rev. C. J. Sutton, as follows: "A deep and abiding friendship developed between pupil and teachers which has grown through the years, while Harry McCormick Lintz, this young man of brilliant

mind, winsome personality, and unusual spirituality, followed his thirst for knowledge into fields of study, research and world travel, and finally into the work of the Moody Bible Institute, from which institution he goes out as one of its finest evangelists." God's blessing continue to rest upon him!

Helen Quinn '32, taught the Bible in the Vacation School of the Second Presbyterian Church, Portsmouth, Ohio. She has had charge of the Christian Endeavor meetings of this church during the summer, and has given a series of Bible studies.

Horace A. Larson '27, pastor of the First Presbyterian Church, Hamburg, Iowa, in sending his renewal subscription to the MONTHLY, reports that the Bible School which is "just that" had an enrollment of 80 this summer.

David M. Conn '95, gave an address on D. L. Moody and his work on June 23, before the Fifteenth Annual Convention of the American Sunday School Union, assembled in the First Baptist Church, Kittinging, Pa.

BORN

To J. W. Powers and Mrs. Powers (Lucile May Green '27), a daughter, Marilyn Lucile, June 5, Copeland, Kan.

To Arthur P. Sengpiel '23, and Mrs. Sengpiel (Anna M. Andersen '23), a son, Philip Arthur, June 14, Hamilton, Mo.

To Norman B. Callaway '25, and Mrs. Callaway (Barbara E. Gramlich '22), a daughter, Beatrice Jean, May 24, Malden, Ill.

To Charles P. Carr '24, and Mrs. Carr, a daughter, May Mae, March 4, St. Albans, W. Va.

To H. F. Rendell '31, and Mrs. Rendell (E. Grace Robinson '26), a daughter,

Dawn Elizabeth, Feb. 7, Toronto, Ont., Canada.

To William Warden '23, and Mrs. Warden (May McLaren '21), a son, William Lawrence, May 25, Massena, Iowa.

MARRIED

Richard Ralph Shirk '23, and Magdalena M. van Teylingen '23, June 3, Neodesha, Kan.

William Homer Wilson and Helen Harriet Bryant '31, June 11, East Orange, N. J.

John J. Jacobson '13, and Sofie Omdal, November 19, 1931, Farsund, Norway.

Trevor Evans Jones and A. Hilda Lewis '28, April 12, Toronto, Ont., Canada.

AT REST

Mrs. James Cunningham (Ethel Foreman '16) is reported to have died of diphtheria a few weeks since, at Los Angeles, Calif., leaving her husband and two daughters to mourn her going.

Nettie D. Myers '24, a zealous and beloved Bible student and teacher, was called from labor to reward on May 12, at Brooklyn, N.Y. To her was accredited the suggestion that resulted in the organizing of the Evangelical Teacher Training Association, which is now coming into prominence.

MOODY BIBLE INSTITUTE OF CHICAGO

(Continued from page 606)

As announced, Professor Leander S. Keyser, D.D., eminent theologian, writer, and apologist, delivered three lectures each week for the entire month before the student body and many visitors who availed

themselves of the unusual opportunity. Each lecture bore relation to the general theme, "Modern Assaults on the Bible." Among the addresses were the six that are now appearing in the MONTHLY, which its readers may very wisely preserve. Dr. Keyser had occasion to give additional addresses and informal talks before various classes and student groups.

RECENT SPECIAL SPEAKERS

Prof. Leander S. Keyser, D.D., Lutheran theologian, apologist and author; Rev. Ludwig Szenderowski, president of the Union of Slavonic Churches of Evangelical Christians in Poland; Rev. Hugo Spitzler, director, Western Canada Mission to the Jews, Winnipeg, Canada; Mrs. Spitzler; Miss Gudrun Estvad, American Mission College for Girls, Cairo, Egypt; Dr. W. E. Edmonds, pastor, Glendale Presbyterian Church, Los Angeles, Calif.; Rev. Stuart P. McClenan, pastor, First Presbyterian Church, Hollywood, Calif.; Miss Donaldine Cameron, rescue worker among Chinese girls in San Francisco, Calif.; Miss Neva Charles, former missionary to China and Honolulu, now assisting in botany department, University of California; Rev. M. D. Christiansen, Scandinavian Alliance Mission, Africa; Miss Lulu Erwin, Chicago representative, American Mission to Lepers; Rev. H. L. Van Slyke, missionary, Mexico; Miss Sally Dicky, home missionary under United Presbyterian Board.

GRADUATES IN THEOLOGY

Five alumni of M. B. I. are among those graduated in May from the Evangelical Theological College, Dallas, Tex. Diplomas were granted to Milford Walter Castrodale '27, Andrew Herbert Johnson '28, and Herman David Jureo '29. Bertram Betteridge '25, received the degrees of Bachelor and Master of Theology, his thesis for the latter being on the theme, "The Person, Power, and Purpose of Satan." George Carl Westberg '25, received the Doctor of Theology degree, "The Returning and Reigning of Christ" being the thesis offered. Mr. Westberg last year received the bachelor's and master's degree in theology at the Dallas college.

Perhaps there can later be a report on the pastoral affiliations of these graduates. Dr. Westberg is pastor of the Memorial Presbyterian Church, Wilkes-Barre, Pa., and is witnessing generous divine blessings upon the work, the congregations showing a marked interest in Bible teaching and expository preaching.

DENVER ECHOES

Dr. James E. Congdon, president of the Alumni Association, reports that there were twenty-one accredited commissioners at the Presbyterian General Assembly in Denver who were former students of M. B. I. An Alumni dinner on the Monday night of the Assembly was attended by sixty-five guests, representing many sections of the United States and various foreign countries. The president of the Denver Auxiliary is Rev. Wm. C. Garberson '04; the vice-president, Frank T. Allinson '92, a former Superintendent of Men at M. B. I.

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RADIO STATION

W-M-B-I

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W-M-B-I ORCHESTRA

A feature which has been a blessing and a source of enjoyment to many of our listeners, since the inauguration of the Daylight Saving Time schedule, has been the combined musical program by the W-M-B-I Orchestra and the Announcers Trio on Tuesday evenings from 6:30 to 7:15 p. m. This feature follows immediately the International Uniform Sunday School Lesson, taught by Iris Ikeler McCord, and is usually followed by the Question Hour Period.

The orchestra is composed of eighteen members, with the following instruments: six violins, one viola, one cello, one string bass, two flutes, two clarinets, one cornet, one trombone, one saxophone, one tympani and drum, and one piano. One of the members of the orchestra is a man whose name, before his conversion to the Lord Jesus Christ, was well known in Chicago dance and theater orchestra circles. He also had a booking office for fifteen dance orchestras which were under his control. Two years ago through the prayers of a faithful and devoted Christian wife, and through the preaching of the gospel at the noon meetings, sponsored by the Christian Business Men's Committee of Chicago, he was soundly converted, and severed his connection with his dance orchestra organization for employment more consistent with his Christian testimony. Now he has found an avenue of service for the Lord Jesus Christ in the W-M-B-I Orchestra.

A word of appreciation should also be

given for the valuable assistance the Radio Department has had from Emil Soderstrom, a well-known Chicago musician, in making special arrangements of some of the old standard and beloved gospel hymns for the Orchestra, the Announcers Trio and the Jeduthun Instrumental Ensemble. These have been put into form for use as marches, medleys, etc. Mr. Soderstrom is a young man who was converted in the Salvation Army, and although devoting his entire life to professional music, is heartily in sympathy with the type of work which W-M-B-I is doing. His compositions are noted for the richness and beauty of their harmonic structure. He has assisted us on a number of occasions with organ programs.

During the month of July, while the Announcers Trio has been broken up because of vacations, the W-M-B-I Orchestra has been assisted on Tuesday evenings by the King's Highway Gospel Trio, Mr. and Mrs. Arthur J. Kretz, and Miss Vivian Kretz, and also by Stanley Swanson, vibrapharist, a student in the Evening School.

INTERNATIONAL SUNDAY SCHOOL LESSON

The weekly broadcast of the International Uniform Sunday School lesson is proving invaluable to an already large, and ever-increasing audience, of Sunday School teachers who report regularity of listening to it. This period is designed not only to

present the heart of the next Sunday's lesson in attractive and adaptable form, but also to give helpful suggestions for further preparation and for classroom use. Pastors have written of the increased usefulness of their members because of the radio lesson helps. Persons formerly untrained as teachers and untaught in the Word are becoming effective workers in the Sunday School. Others who themselves have taught for years, are gaining a new vision of their responsibility, of the methods necessary to a successful teaching ministry, and best of all they are getting a richer personal understanding of the Bible. We hear that through the influence of the radio some Sunday Schools are dispensing with lesson helps, and using the Bible exclusively.

THE FAMILY ALBUM

Candace I. Benson, whose home is in Houston, Minn., is a student of the General Course at the Institute, and will graduate next December. Miss Benson is gifted both as a vocalist and as a piano accompanist, and she frequently assists in the radio programs.



Candace I. Benson

THE STORY HOUR

The short story hour on Thursday mornings is attracting and holding a large number of listeners. The stories are ordinarily taken from real life—instances of God's
(Continued on page 612)

MONTHLY PROGRAM OF STATION W-M-B-I

Sunday, August 7, 14, 21, 28

2:30 p. m.—Radio Service of Bible Exposition with Prayer and Praise

Monday, August 1, 8, 15, 22, 29

7:00 a. m.—Morning Worship Period
10:30 a. m.—Devotional Hour
12:00 m.—Noonday Loop Evangelistic Service
1:00 p. m.—Organ Program
3:00 p. m.—Music—Book Table—Music
4:10 p. m.—Gospel Service in Greek, Rev. John M. Yannicks
5:30 p. m.—Monday Melody Minutes for Boys and Girls
6:00 p. m.—Organ Program
6:30 p. m.—"I Cried, He Answered"
7:00 p. m.—Music and Message

Tuesday, August 2, 9, 16, 23, 30

7:00 a. m.—Morning Worship Period
10:30 a. m.—Missionary Hour, John R. Riebe
12:00 m.—Organ Program and Message
3:00 p. m.—Message
3:30 p. m.—Music
3:45 p. m.—Swedish Service, Prof. Carl Hanson
5:30 p. m.—Tuesday Truth Talks for Boys and Girls
6:00 p. m.—Sunday School Lesson, Iris Ikeler McCord
6:35 p. m.—Vocal and W-M-B-I Orchestra
7:15 p. m.—Question Hour

Wednesday, August 3, 10, 17, 24, 31

7:00 a. m.—Morning Worship Period
10:00 a. m.—Shut-in Request Program
12:00 m.—Noonday Loop Evangelistic Service
1:00 p. m.—Organ Program
3:00 p. m.—Sunday School Lesson, Mrs. McCord
3:30 p. m.—Music—W-M-B-I Prayer Service
5:30 p. m.—Wednesday World Wanderings for Boys and Girls
6:00 p. m.—Russian Service*
6:30 p. m.—Special Program
7:00 p. m.—Music and Message

Thursday, August 4, 11, 18, 25

7:00 a. m.—Morning Worship Period
10:30 a. m.—Story Hour, Mrs. McCord
12:00 m.—Musical Program and Message
1:00 p. m.—Organ Program
3:00 p. m.—Message
3:30 p. m.—"Schuler-Runyan Hour"
4:00 p. m.—German Service*
5:30 p. m.—Thursday Thorough Thoughts for Boys and Girls
6:00 p. m.—Gospel Service in Spanish

Friday, August 5, 12, 19, 26

7:00 a. m.—Morning Worship Period
10:30 a. m.—Message
12:00 m.—Noonday Loop Evangelistic Service
1:00 p. m.—Organ Program
2:00 p. m.—Home Hour, Mrs. McCord
3:00 p. m.—Message and Music
3:45 p. m.—Dano-Norwegian Service, Professor Hanson
5:30 p. m.—Friday Family Fellowship for Boys and Girls
6:00 p. m.—Gospel Service in Italian, Rev. A. F. Scorza
6:30 p. m.—"Mother Ruth" Period for Girls
7:00 p. m.—Message and Music
12:00 p. m.—The Midnight Hour

Saturday, August 6, 13, 20, 27

7:00 a. m.—Morning Worship Period
10:30 a. m.—Special Program
11:00 a. m.—K. Y. B. Club, Melvin M. Seguire
11:30 a. m.—Jewish Sabbath Service, Rev. Solomon Birnbaum, Anna Kaminsky, Alexander Kaminsky
12:00 m.—Organ Program and Message
2:30 p. m.—Vocal and Jeduthun Ensemble
3:15 p. m.—Plain Talk Period

*Lithuanian Service alternate Wednesdays. Holland Service alternate Thursdays.

†Note change in hours of Sunday afternoon broadcast.

August, 1932

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EVANGELISTIC AND BIBLE CONFERENCE FIELDS

(Continued from page 603)

MOODY BIBLE INSTITUTE SUMMER BIBLE CONFERENCES

Montrose, Pa.
Ministerial Institute—July 18-28
Medicine Lake, Minn., Bible Conference—Aug. 1-14
Lake Superior, Mich., Bible Conference, Aug. 1-7
Iowa Falls, Iowa, Bible Conference, Aug. 7-14
Green Lake, Wis., Bible Conference, Aug. 19-28
Cedar Lake, Ind., Bible Conference, Aug. 21-28
Hendersonville, N. C., Bible Conference, Aug. 21-Sept. 4.

FORTHCOMING CONFERENCES

Canadian Keswick, Muskoka Lake (Ont.) Summer Conferences:
General Conference, July 17-Aug. 17.
Business and Professional Conference, Aug. 18-28.
Cedar Lake (Ind.) Summer Conferences:
Brethren Conference, July 24-Aug. 7.
Boy's Camp, Aug. 10-20.
Moody Bible Institute Conference, Aug. 21-28.
Ill. Christian Fundamentals Conference, Aug. 29-Sept. 5.
Christian and Missionary Alliance Summer Conventions:
Mahaffey, Pa., July 21-31.
Beulah Beach, Ohio, July 29-Aug. 7.
Old Orchard, Maine, Aug. 5-14.
Camp Hebron, Attleboro, Mass., Aug. 26-Sept. 5.
Omaha, Neb., Oct. 9-16.
Columbia (S. C.) Bible College Summer Gatherings:
Christian Life Conferences, July 23-31; Aug. 6-14.
Erieside (Ohio) Conferences:
Bible Conference, July 22-31.
Boys' Conference, Aug. 6-15.
Flagstaff (Ariz.) Bible Conference, Aug. 2-14.
General Conference of Christian Workers, East Northfield, Mass., July 30-Aug. 5.
Grove City (Pa.) Bible School, Aug. 5-14.
Gull Lake (Mich.) Bible Conference, June 26-Aug. 14.
Knowlton (Que.) Summer Conferences, etc.:
Christian Workers' and Missionary Conferences, July 11-Aug. 15.
Sacred Music Conference, Aug. 16-28.
Knowlton Boys' Camp, July and August.
Montreat (N. C.) Summer Gatherings:
Leadership Training School, July 15-29.
Missions Conference, July 31-Aug. 10.
Men's Conference, Aug. 14-17.
Bible Conference, Aug. 18-21.
Pastors' Conference, Aug. 21-28.
Westminster School of Music, Aug. 15-28.
Montrose (Pa.) Bible Conferences:
Ministerial Institute, July 18-28.
Prophetic Bible Conference, Aug. 8-14.
Moody Bible Institute Summer Bible Conferences:
Medicine Lake, Minn., Aug. 1-14.
Lake Superior, Mich., Aug. 1-7.
Iowa Falls, Iowa, Aug. 7-14.
Green Lake, Wis., Aug. 19-28.
Cedar Lake, Ind., Aug. 21-28.
Hendersonville, N. C., Aug. 21-Sept. 4.
Mount Gretna (Pa.) Bible Conference, Aug. 28-Sept. 5.
Ocean Grove (N. J.) Camp Meeting, Aug. 26-Sept. 4.
Stony Brook (N. Y.) Summer Gatherings:
Christian Business and Professional Men and Women, July 30-Aug. 6.
Young People's Conference (Interdenominational) Aug. 6-13.
Constructive Bible Teaching and Prophecy Conference, Aug. 13-20.
Stony Brook Bible Conference, Aug. 20-28.
Victorious Life Conferences, Keswick, N. J., July 23-31, Aug. 6-14, Aug. 20-28, Sept. 2-5.
Winona Lake (Ind.) Conferences and Schools:
Bible School of Theology, July 6-Aug. 12.
School of Jewish Missions, Aug. 5-11.
School of Sacred Music, Aug. 12-26.
Bible Conference, Aug. 12-21.

He means our joy to be full, but it is to be purely and simply joy in Him. Whatever we add to Him as a reason for our rejoicing not only debases the character of our joy, but diminishes its fullness. God, along with something else, affords really less joy to the believing heart than God alone and by Himself can do; and the more it is that we add to Him, the more earthly does the joy become in quality, and the more reduced in quantity. Let all your joy and mine be only and altogether in God alone.—John Dickie.

Moody Bible Institute Monthly

Christmas—your opportunity

OUR EDITORIAL

These are trying times. Hearts and lives are being tested by heavy, yes, by crushing loads. Strange and unfriendly circumstances pile up barriers that baffle effort, obscure vision, and threaten ignominious defeat.

Many hearts are growing stronger under this pressure and purer through the refining fires of affliction. But many battles of faith are being lost. Now is the time of all times when by God's Word, by personal testimony, and by the message of rightly chosen books and booklets quaking hearts may be reassured and seeming defeat turned into glorious victory!

Christmas affords the best opportunity of the whole year to reach that friend or dear one with His message. And it can be done so tactfully through a Christmas gift of the right book or books.

We are confident that your opportunities will be found in these four accompanying pages.

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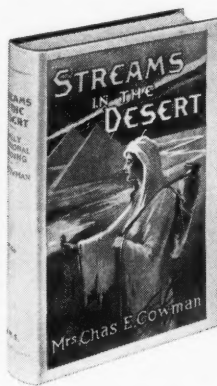
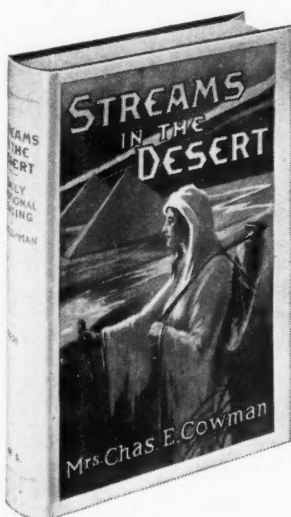
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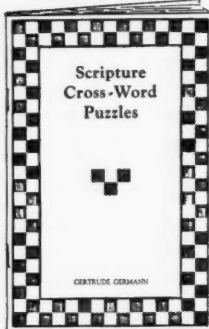
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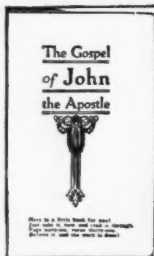


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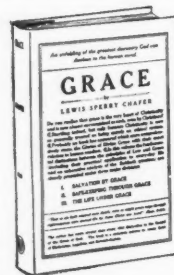
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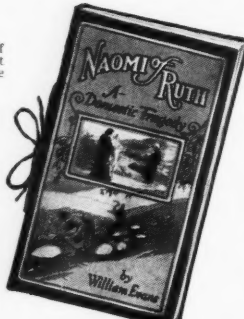
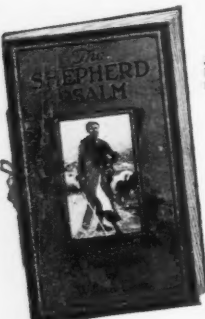
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Literature was sent on account of the Book Funds from June 1 to 30, 1932, inclusive. The total amount of literature sent on the Funds is as follows: 2,501 Colportage Library books, 2,562 Evangel Booklets, 1,002 Pocket Treasuries, 30,412 tracts, 6,236 special-edition Gospels of John, 268 Testaments, 1 Bible Alphabet and Memory Work booklet, 3 Bibles. This was sent in 122 shipments to 37 states, 7 shipments to Can-

ada, 3 shipments to the Philippine Islands, 3 shipments to Porto Rico, 1 shipment to the Virgin Islands, 18 shipments to 13 foreign countries.

Army and Navy Book Fund: 2 shipments to 1 state; 27 Colportage Library books, 34 Evangel Booklets, 1200 tracts, 200 special-edition Gospels of John.

Free Tract Fund: 17 shipments to 13 states, 2 shipments to Canada, 3 shipments to 3 foreign countries; 5,259 tracts.

French Louisiana Book Fund: 2 shipments; 20 Colportage Library books, 20 Evangel Booklets, 2,320 tracts, 550 special-edition Gospels of John.

General Mission Fields Book Fund: 4 shipments to the Philippine Islands, 1 shipment to the Virgin Islands, 1 shipment to a foreign country; 588 Colportage Library books, 162 Evangel Booklets, 420 tracts, 110 special-edition Gospels of John.

Hospital Book Fund: 38 shipments to 17 states, 2 shipments to Canada; 181 Colportage Library books, 268 Evangel Booklets, 315 Pocket Treasuries, 6,736 tracts, 1,094 special-edition Gospels of John, 15 Testaments.

India Book Fund: 2 shipments; 16 Colportage Library books, 25 special-edition Gospels of John.

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Lodging House Book Fund: 1 shipment to 1 state; 200 special-edition Gospels of John.

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Miners Book Fund: 1 shipment to 1 state; 3 Bibles.

Mountain Book Fund: 52 shipments to 10 states; 432 Colportage Library books, 306 Evangel Booklets, 67 Pocket Treasuries, 6,942 tracts, 1,863 special-edition Gospels of John, 171 Testaments, 1 Bible Alphabet and Memory Work booklets.

Pioneer Book Fund: 25 shipments to 11 states, 3 shipments to Canada; 377 Colportage Library books, 347 Evangel Booklets, 129 Pocket Treasuries, 1,800 tracts, 551 special-edition Gospels of John, 52 Testaments.

Prison Book Fund: 42 shipments to 21 states; 579 Colportage Library books, 617 Evangel Booklets, 466 Pocket Treasuries, 3,025 tracts, 1,593 special-edition Gospels of John, 30 Testaments.

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SHOUT IT AGAIN

It's Time to

HELP THE JEWS!*

THE world is doomed. The Devil may fool some by another spell of trumped-up Prosperity. The apostles of Peace-without-Christ, and the League-of-Nations-without-God may fool themselves with a few more World Peace "Treaties"; but the Scripture truth is that this world is doomed. Doomed to midnight darkness, because it has rejected the Lord Jesus Christ. And in days of darkness, it is well to watch the Jew! For in His inscrutable and unimpeachable sovereignty, He has ordained that on Israel's destiny there also hangs world destiny.

Zionism is at grips with Death itself! Contrary to the thought of many, Zionism is not the solution of the Jewish problem—it only intensifies it by preparing the way for that monster to come, the Anti-Christ. The only solution to the Jewish problem is the Lord Jesus Christ, the rightful Heir to the Throne of David! And as the Jews become disillusioned as to Zionism, and begin to lose hope in Judaism itself, is it not clearly God's purpose that we as Christians shall step in the breach and point them to their Saviour and Messiah, their only hope?

It's time to help the Jews! Russia is killing them by the thousands, and robbing them of every vestige of religious faith. This has its reflex upon the Jews in all parts of the world, so that it is a startling truth, though grudgingly admitted, that never were the Jews so ex-religious as they are now. They need desperately the Gospel.

It's time to help the Jews! In our own so-called Christian America, where the Gospel of the Lord Jesus Christ has been preached for these 150 years, Apostasy has reared its ugly head. Ministers are daring to preach in Christian pulpits on such sacrilegious subjects as "The Danger of Worshipping Jesus," "The Mistakes of Jesus," "A New God Needed for a New Age," etc., etc., until the Jew himself is bewildered and debauched, and knows not what is real Christian-

ity. And thus Isaiah 60: 1-2 is beginning to be fulfilled, "For . . . darkness shall cover the earth." On the facade of the Riverside Baptist Church building in New York City, over the main doorway, stands a group of figures cast in plaster. In the center is the figure of the Lord Jesus Christ; and around Him are grouped a Darwin, an Einstein, a Socrates, a Plato, an Emerson! Can darkness be better exemplified than by this disgraceful sacrilege done to our Lord? And if darkness is come upon Gentiles, shall we not expect God to fulfill the second part of the same Isaiah prophecy, "But the Lord shall arise upon thee" (Israel)?

It's time to help the Jews! They themselves are in a state of flux. Their Judaism gone, they fear to turn to the Church, because sadly enough, the Church has held out to them no beckoning finger of welcome. Wherever this has been done, the results have been little short of marvelous. For God's promise still is good, "The Gospel . . . is the power of God unto Salvation . . . to the Jew First!"

Even now there are more Jews reading the New Testament and inquiring into the things of the Lord Jesus Christ, than since the day of Pentecost! This is the testimony of well-informed men in touch with conditions. May it not be that God will work a miracle and use an awakened Israel to lead in a new revival that shall lift us out of our present morass of doubt, infidelity and despair?

The Tragedy of Christianity

It's time to help the Jews! For 19 long centuries Gentile Christians have been asleep. And throughout these 19 centuries the outstanding characteristic of the Church toward the Jew has been, and continues to be, INGRATITUDE! The very Gentile Christians who received Salvation through the martyr sacrifices of Jews seem not to have thought enough of these same Jews to say, "Let's give the Gospel back to those who gave it to us first." Just think, there has never lived a man who has given as much as \$100,000 for Jewish Missions! The Centurion of old built the Jews a synagogue. And he was a heathen! Millions for every conceivable project under the sun, but no one ever gave \$100,000 for Jewish Missions! WHAT AN INDICTMENT!

The Challenge of the Jew

It's time to help the Jews! In great crises of history, the helping of the Jews was the vital base of God's action. In the back night of Egypt's charnel-house, the Egyptians themselves, dazed and panic-stricken, *helped the Jews!* In the hour of deliverance from the clutches of Haman, "They that did the king's business, *helped the Jews!*" In the return to Jerusalem under the decree of Cyrus, those very heathen *helped the Jews!*

The hour of God's clock is soon to strike. It's five minutes to twelve! What a challenge to the Christians of America! There is a compelling urge just now to the Jewish work, such an urge as casts a halo about the Jewish Mission enterprise in these golden days of apostasy, and literally sets the Jewish Mission in a category by itself. "I could wish myself accursed from Christ for my brethren . . . who are Israelites" was the martyr cry of St. Paul, in Romans 9:3.

God has given us a world vision of Jewish needs and opportunities. And in the work we have done so far, God has raised friends to help, not in large gifts, but in many small gifts, to show that He still can use a Gideon's army. And these self-sacrificing friends have been the backbone of our world-wide testimony.

Will you join them? A new blessing awaits you when you do. If you could only see the testimonies we get from those who have tried it! You cannot fail if you tie to God! Israel is God's people, and you are doing business with God, when you *help the Jews!*

This is our appeal to the Christians of America. If it is dramatic, so are the facts. A devoted child of God who read our appeal a few months ago, wrote us, "My heart is strangely touched toward the Jews . . . I am enclosing what may seem a very tiny sum but most everything I have seems going or gone—yet *I must help the Jews!*"

Dear Reader, may God help *you* to do what is right!

American Board of Missions to the Jews, Inc.

Station A

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